

Calvinist Contact

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Quebec and western Canada lag Ontario in arts support

Marian Van Til

OTTAWA — According to recent information released by the Canadian Centre for Philanthropy, industries in B.C. and Quebec are Canada's stingiest supporters of the arts.

Arts groups in B.C. get proportionately one-third less money from corporate sponsors than their counterparts in Ontario, and the business sector in Quebec is dead last in the amount of money Canadian corporations give to the arts.

Certain industries consistently give less than others, the Centre for Philanthropy also revealed. Among industries with assets of \$25-million or more, the wood products and resource sectors (mining, oil, gas, etc.), most of which are in B.C. and Alberta, are among the least generous to the arts.

The national average for donations, calculated as a percentage of pre-tax profits, is 0.51 per cent; for the wood products and resource industries it is less than half of that — 0.24 and 0.22 per cent, respectively. In both those sectors, more than half of the large corporations claimed no donations at all.

Oil more generous

Within the West, B.C. industries of all kinds are at the bottom of the donations list. Richard Hopkinson, president of the Institute of Donations and Public Affairs Research, says that last year, B.C. companies donated 0.22 per cent of their profits before tax, as opposed to 0.51 for Alberta companies and 0.65 for Ontario companies. By sector, Alberta oil companies, a major part of that province's economy, gave twice as much as the pulp and paper companies which are B.C.'s major industry.

Across the board, Canadian corporations lag far behind the level of arts support common to American corporations. The reasons for that and for the inter-provincial differences are cultural, says Harry Hillman-Chartrand, a research economist for Canada Council. International studies show that tax breaks, challenge grants and other incentives make little difference to the amounts corporations give to the arts. What does seem to matter is the tradition or culture in which those corporations have developed.

Big Brother will do it

The perceived role of the government's relation to the arts is the key factor. Thus, though Canadians may see the arts in Quebec as exceptionally dynamic, the bulk of arts support there has traditionally come from the government. That has allowed the province's private sector to believe that the need to support the arts is not

particularly urgent. In B.C. too, "corporate giving has been, frankly, something of a washout," asserts Richard Hopkinson.

"The fact that there has been so much socialism in that province may make some corporations feel the populace is already well served by the state without having to join in," Hopkinson believes.

In the middle of that government-versus-private-sector road is Ontario, whose business people give considerably more to the arts than Quebecers and British Columbians do.

At the other end of the road are open-handed U.S. corporations, whose cultural-political environment is one in which, proportionate to other countries, the government gives virtually nothing to the arts.

A word to the wise ...

The problem, says Canada Council's Hillman-Chartrand, is that "it seems that [businesses] don't yet realize that this sort of support is of as much importance to the future of the economy — to the bottom line — as particle physics or space research."

He notes that the "yuppie" consumer market is dominated by European exporters (chic cars, French suits, Italian shoes) and he wonders why — given that labour, plant and

See ARTS -- p. 2.

Thinkbit

"The Bible is not for making sermons. It's for making saints." Sabina Wurmbrand to her husband

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Holocaust survivor searches for key to goodness

Robert VanderVennen

TORONTO — Andre Stein was eight years old when the Nazis marched into Budapest, the city of his birth. He was tortured and left for dead, and almost 60 members of his Jewish family were murdered. He and his people felt abandoned by the world.

Now a University of Toronto professor of communications and a psychotherapist, Stein is obsessed by a need to find out why a small number of individuals did not abandon Jews in their country, but risked their lives for them, people whom they didn't even know. In a world almost dominated by evil, why are some people good?

His search has brought him to Dutch people who sheltered Jews during the Nazi occupation. Of 140,000 Jews in The Netherlands in 1940, 90 per cent were murdered by the Nazis and some 15,000 were saved by Dutch people who risked — and sometimes lost — their own lives to save them.

Stein describes his search in a gripping book *Quiet Heroes: True Stories of the Rescue of Jews by Christians in Nazi-occupied Holland*, released by Lester & Orpen Dennys on April 25, Holocaust Memorial Day.

Personal stories

Stein and his wife travelled to Ontario cities such as Burlington, Kingston and Niagara Falls to interview seven Frisian families who sheltered Jews. He listened to their stories and the book is really the stories they tell. They are stories of excitement, but told in low-key tones by people who were more fully alive during those terrible days than at any other time of their lives; people who deny having done anything heroic — they "did what they needed to do."

The seven families and their circumstances are and were very different. There was a butcher and a

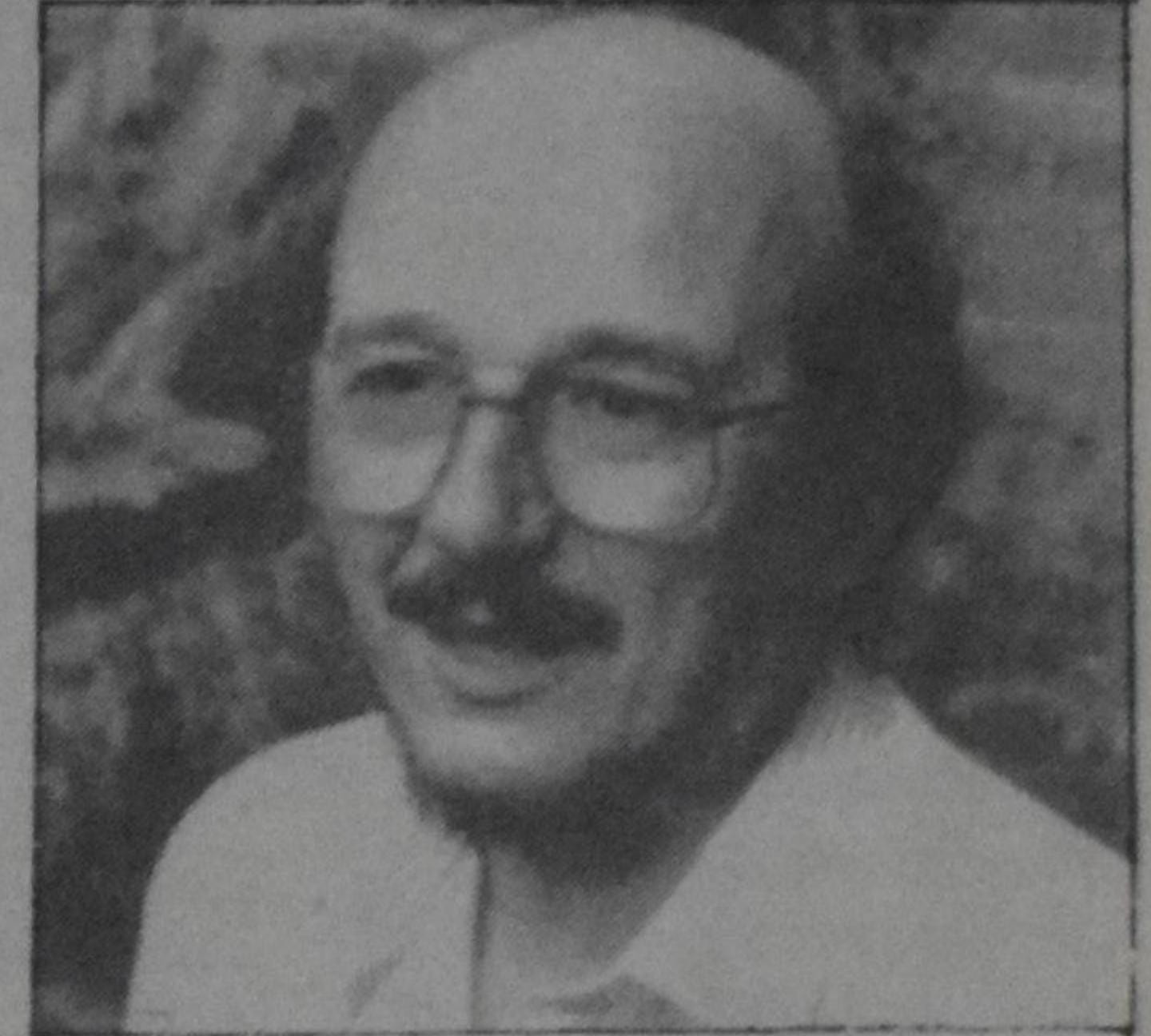


Photo: Ted Grossberg

Andre Stein: looking for light in darkness.

baker, there was a preacher and the keeper of a sanitarium for the mentally deranged. What comes through clearly is their deep Christian faith which led them to hide Jews and participate in the Resistance.

Why did you do it?

Stein is still scratching his head. He didn't find to his satisfaction what makes people do uncommonly good deeds. When he asked, "why did you do it?" all he got in reply was more questions: "What else could we do?" He says that he learned that "before I can find any credible answer about the nature of heroism, I must first learn who I am." One of his quiet heroes told him, "If I had done anything else, I would have had to be somebody else."

Stein concludes that "goodness is within the means of all of us. All it requires is a measure of authenticity." This in itself is puzzling, since if goodness is ordinary, why did most people during the holocaust opt for committing evil deeds or for allowing them to happen? Stein admits he has not found an answer to this problem.

Perhaps a key insight comes from Mary Jo Leddy's foreword. She points out that many who participate in mass evil feel powerless, whereas those who resist do not become bigger than life but remain life-sized in a time when most people are diminished by terror. It is not a coincidence that religious commitment to a God outside themselves motivated these courageous Hollanders.

In this issue:

- Bert Witvoet slept in the bed he was born in p. 10
Thomas Langan asks how a Christian can witness in confused times pp. 10, 11
Two articles on how to affirm one another, at home, in the school p. 12
Evangelicals agree: abortion no solution p. 13
Coverage of Queen Beatrix visit to southern Ontario pp. 18, 19, 20

In coming issues:

- Coverage of Queen Beatrix' visit to Western Canada.
How the death of an autistic young man united a community.
A Christian school principal in Smithers is known as Nimrod.



Photo: Tom Sander

Queen Beatrix of The Netherlands receives a spontaneous welcome from a contingent of Dutch-Canadians as she prepares to board a ship in the Toronto Harbour on May 12. Further coverage of the Queen's visit on the Dutch pages.

News

Canadian girl loved by Japanese

Marcus Van Steen

(Canadian Scene) — One of the very best ambassadors Canada ever sent abroad is a book about a girl who grew up on Prince Edward Island.

Anne of Green Gables, written by Lucy Maud Montgomery 80 years ago, has been translated into more than 40 languages. Year after year, hundreds of inquiries reach Canadian travel agencies and the CBC's Radio International asking about Prince Edward Island and how to get there. A musical based on the Anne story has been running in Warsaw for the past 20 years.

But nowhere is Anne more deeply loved than in Japan. Not only have more than a million copies of *Anne of Green Gables* been sold in Japan over the years but a profitable industry has grown up manufacturing Anne-inspired handicrafts, cook books, clothing and other novelties. Television shows about Anne are popular and a Canadian musical on Anne has toured Japan to rapturous acclaim.

This phenomenon is explained by Noriko Myatake, a lecturer in English literature in Osaka. She says that young Japanese girls and young women are terribly impressed by Anne because she is independent, spontaneous and romantically sensitive to nature. These are traits the Japanese admire and Anne has

them in abundance.

One result of all this is that between eight and 10 thousand Japanese tourists visit Prince Edward Island every year. They come on special Anne tours which, for about \$7,000 each, give them three days in Prince Edward Island, and two days in some other part of Canada. They visit the house where Lucy Maud Montgomery was born, where she taught school and where she was married, and they take their time going through the house where Anne is supposed to have lived. They also wander through the scenery — or what is left of it — which Anne loved so well. And they attend a performance of the *Anne of Green Gables* musical in

Charlottetown.

These tourists don't pay much attention to things such as the island's fantastic beaches which please other tourists, but they do spend a lot of money buying things they can take home and treasure because they came from Anne's island. Several P.E.I. gift shops have reported selling out their complete stock of merchandise during the visit of one such tour group.

In Japan, the magic of Anne's name and home is often used as a sales gimmick. Last year a Japanese film crew was in Prince Edward Island filming a television commercial for a brand of fruit pies that will soon be on sale in Japanese markets.



Photo: Tourism Canada
A stage production of *Anne of Green Gables* performed by The Charlottetown Festival.

MCC disability consultant to receive national award

WINNIPEG, Man. — A Mennonite Central Committee (MCC) Canada staff person is one of the first recipients of Canada's Citation for Citizenship Award.

Henry Enns, consultant for disability concerns for MCC Canada's Overseas Services department, is one of 25 Canadians chosen to receive the award, instituted to recognize Canadians whose volunteer activities affirm the qualities of equality, diversity and community. Over 500 people from across the country were nominated for the award.

He will receive the award at a ceremony in Ottawa on July 1.

Enns, 44, is recognized as one of the world's leading advocates for disabled people. He is Chair of Disabled People's International (DPI), a 70-nation organization he helped form in Winnipeg in 1980. Enns credits the organization, the first to give disabled people around the world a united voice, with getting the United Nations to change its whole approach to disability and persuading many countries to recognize the right of disabled people to live normal lives.

It is estimated that 10 per cent of the world's population have mental or physical disabilities; Enns has rheumatoid arthritis and has been confined to a wheelchair for 25 years.

Responding to the award, Enns said that he was "very surprised" but pleased because it will "give me a chance to make the whole issue of concerns for the disabled more visible." He went on to say that greater awareness of the needs of disabled people creates "a

more just and equal society for everybody," especially other minority groups.

Enns, of Steinbach, Man., joined MCC Canada as director of the Handicap Concerns Awareness Project in 1980. Through the project he raised awareness about disabled people in Mennonite and Brethren in Christ

churches in Canada, including issues such as accessibility and involvement of disabled people in congregational life. Since 1986 he has worked with the Overseas Services department, helping sensitize MCC to the concerns and potential of disabled people in developing countries.

Psychologist studies streetproofing children

GUELPH, Ont. (Canadian Scene) — Telling children not to take candy from strangers is an important safety tip, but it's just not enough to ensure that they're streetproofed.

University of Guelph psychology professor Dan Yarmey says many parents are taking their children's knowledge of safety information for granted, and he has some practical streetproofing advice for parents to follow.

Yarmey and Guelph graduate student Susan Rosenstein conducted a study of potentially dangerous situations involving more than 60 parents and their children between the ages of five and 12, and discovered parents were not always good at predicting their children's responses to danger.

Although parents were fairly accurate in predicting their children's understanding of who strangers were and their trust in police officers, they were not accurate in predicting their children's knowledge of telephone and address numbers or their ability to act wisely in emergency situations.

Yarmey suggests parents instruct their children in some basic at-home streetproofing methods. For example, he says, parents should teach children how to call the operator in case of emergency and give them

opportunities to use the telephone and to understand what area codes are.

The study also found that children between five and eight years of age may not fully understand that Block Parent homes are placed where they will be protected. Yarmey suggests parents make a game of spotting Block Parent homes.

Five-year-old children did not respond well when asked what to do if they got separated from their parent while shopping in a store or mall. He says parents should simulate emergencies with their children, going through the procedure of spotting a security guard, cashier or information desk so they will know where to go.

Yarmey advises parents to streetproof their children by teaching a skill, rehearsing it, testing it and testing it again. "Without giving them simulated emergencies, you're asking for trouble," he says.

Some parents are reluctant to allow their children to participate in formal streetproofing training for fear they'll become paranoid towards strangers, says Yarmey. But studies he has done indicate that streetproofed children aren't any more nervous, cautious or suspicious about strangers than non-streetproofed children.

Arts support not impressive

... continued from page 1. equipment costs in Europe and North America are essentially the same. He has an answer: it's

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Unanimity is a scarce commodity anywhere. Monsieur Mulroney could use a great heaping portion of it with respect to free trade, but it eludes him time and again. Ontario's Peterson expects the free trade deal to make big dents in the province's income from booze sales, but he wraps his greediness for tax dollars in high-falutin' talk about provincial jurisdiction and constitutional rights. He's trying to enlist the support of other premiers. It is exactly this wasteful protectionism that the free trade treaty is trying to prevent. Premier Peterson's grabbing gluttony was noted in Washington where legislators insisted on compliance of the provinces.

★★★

The Meech Lake accord is also in jeopardy because of a lack of unanimity. Premier McKenna of New Brunswick has all kinds of reservations and the support of Manitoba is doubtful. There are also rumours that some premiers want a new round of constitutional talks before the accord is ratified. Six provinces must yet ratify the deal. Quebec, P.E.I., Saskatchewan and Alberta have already approved the accord, but if any of the remaining provinces fails to vote in its favour before June 1990, or even amends the resolution, the whole Meech Lake accord will go up in smoke like a boy scout campfire.

★★★

This Shirley Carr, the Canadian Labour Congress (CLC) president, is no introvert, is she? She opposes the free trade deal with a vigor worthy of nobler causes, and with a vocabulary which certainly could stand some pacifying corrections. She

foresees "the dirtiest election ever fought in Canada," and she promises to deliver the collective CLC vote to Broadbent. Our white collar socialist, erudite Edward is, however, a man of moderation and he probably wishes the lady would hush up. Edward has already enough enemies to have to put up with a friend whose vituperation poisons peace like a skunk at a church picnic.

★★★

Speaking of church picnics: are they slowly becoming extinct? If so, what causes that? Too many macaroni salads, ants, elders who play dirty soccer, or has the fellowship of believers come to the stage where we don't want to see too much of one another? Just a question!

★★★

John Turner, like a diver who comes up too quickly, suffered a case of political bends. At the heels of a poll which declared that the Liberals have the support of 39 per cent of the decided vote came another poll which showed that 49 per cent of Canadians are of the opinion that Turner should pack it in. I impatiently await the poll that will show that 99.9 per cent of Canadians think polls should be placed on the list of prohibited publications.

★★★

There are serious questions in Ontario about the state of the health care system. A man who very urgently needs a hip replacement, and who is in constant pain, was told that the surgery would not take place before 1990. Out-of-province patients have priority because payment for their treatments means extra income for the hospitals. Perhaps we should

set up an inter-provincial exchange for operations. Weird!

★★★

The province of Quebec is willing to pay for babies. Its birthrate is dangerously low, and the government promises rich rewards for families that are willing to expand. There are, of course, millions of people in the world who would pay an arm and a leg and any additional limb demanded, if they could settle in Quebec, but most of them do not speak French. The government of Quebec does not settle for just any kind of population increase. On doit parler Francais, n'est ce pas?

★★★

The only person with a name in any of Jesus' parables was, as you know, Lazarus. Lazarus was poor. There is, however, a latter day Lazarus, Charles Lazarus, chief executive officer of Toys R Us to be precise, who earned in 1987, the princely sum of \$74-million. That is more than \$1-million a week. Maybe all these denominational agencies that send solicitations around with the dull monotony of rabbits giving birth, should get this man's address. One week last month — one week — we counted 10 urgent requests for contributions. All this while our deacons collected for Operation Manna. There must be in all these solicitations a point of diminishing returns, and if it is not reached yet, it is getting mighty close.

★★★

Add to the current religious wars the fighting in India at the Golden Temple between government troops and Sikhs. Our Minister of External Affairs

African nations seek guidance from literature

Ed den Haan

Southern African Christian leaders need Christian literature for their people. Such literature is needed to help these nations through changing times.

When a family is dying, food is welcome from anyone regardless of what political system. When in search of justice, a direction is needed for peace. The nations of Southern Africa are changing so rapidly. Village life no longer provides the support of former days. Family mobility has replaced family unity. Direction is needed to stabilize and guide the nations.

This need was raised dramatically by a group of African leaders recently. Along with the International Association For Reformed Faith and Action (IARFA) they

launched a project called Litterateur For Southern Africa. Christian leaders from Ghana, Kenya, Malawi, Zambia, Zimbabwe, Lesotho and South Africa joined for this purpose at an Indaba IARFA conference. The 38 participants came from many corners to obtain literature by which to lead their people.

African Christians need books on ethics of family life, urban society, economics and politics. In competition for the lives of the people, Christianity is challenged by Marxism and various other philosophies. Often too poor to pay for travel and other organizational costs, leaders seek our help. Western books need both translation and adjustment to the African setting. Native people are eager to do the work.

The Canadian chapter of

IARFA (CARFA) is eager to help out. For some time now a small group of people has been struggling to keep CARFA alive. This project is a rallying point for Reformed people in Canada. The riches of North America in Reformed perspectives can now be adjusted and made available to other nations. People of interest and commitment are needed. If you are interested, please contact: Ed den Haan, 5 Keats Cresc., Guelph, ON N1G 3B1.

See page 14 for advertising rates and deadlines.

intervened in the refugee application of a Sikh whose file was probably augmented by the Indian government. The Indians have long maintained that Sikh extremism was exported from Canada. Other religious warriors — Iran and Iraq — continue their murderous attacks on shipping in the Gulf. In Beirut, Muslims, brothers in the faith, fight each other to death. No doubt many more cruel conflicts are fought in the name of God, some with the sword, and some with the pen which is mightier than the sword.

★★★

Soviet withdrawal from Afghanistan has begun after a costly and often bloody war of more than eight years. The communist regime of Afghanistan is left to fend for itself and betting on its survival would be like throwing money into the wind and expecting it to return.

★★★

The American efforts to get rid of Panama's Noriega make as much progress as a turtle with a broken leg. Reagan's astrologer must have confused her charts, or perhaps she had simply an off day. The President has endorsed Vice-President George Bush, and intends to campaign for him. Bush, I bet, wishes that Reagan

would endorse his opponent.

★★★

Denmark's voters left the matter of membership in NATO very much hanging in the air with a split vote. The governments' loss did not go to the Socialist opposition, but to the extreme right which campaigned on an anti-tax, anti-immigrant platform. Prime Minister Poul Schleuter has resigned, but is expected to form a new government. The election did show a deep anti-nuclear mood among Danish voters.

★★★

Among the blessings of this season I count tulips, flowering trees, fresh asparagus, low heat bills and the ability to bike to work. But like many blessings they come accompanied by their opposites: black flies, mowing the grass, spring clean-ups, potatoes with long sprouts on them, soggy onions and ultimatums from the Revenue Canada people. "Count your blessings," the song says, and I do, but somewhere in my mind the opposite count is simultaneously going on. Wretched man that I am....

Carl Tuyl is pastor of First Christian Reformed Church in Kingston, Ont.

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Publisher: Stan de Jong
Assistant Editors: Marian Van Til, Robert VanderVennen
Regular Contributors: Jeff Adams, Paul de Groot, Stan de Jong, Margaret Griffioen-Drenth, Anne Hutton, Reinder J. Klein, Angela Terpstra
Accounting: Willy Suk-Klee
Advertising: Shirley Mulder
Circulation & Mailing: Grace Bowman
Layout & Design: Margaret Griffioen-Drenth
Typesetting: Kim Yungblut

Editorial Advisory Board: James R. Dickey, Sam Da Silva, Anne Hutton, Judy Knoops, Peter DeBruijn, Nicholas B. Knoppers, Alayne Langerak, Ineke Brouwer-Parlevliet, Sonya Vander Veen-Feddema, William Van Huizen.

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Editorial

Gold is malleable — it can be shaped into master or servant

The May 16 issue of *Maclean's* carries a cover story entitled "Almighty Gold." There is in the title a playful reference to gold as an idol, but in the story there is nothing that would caution a person against serving such a false god. The focus is on the resurgence of the search for gold, especially by Canadians.

In an early paragraph of the otherwise factual story, the irresistible mystique of gold is vividly described: gold, writes the author, is "a glittering ore that contains an ancient and irresistible lure. The warm yellow glow of the gold seduces the eye and imparts a sense of comfort and beauty. It is ductile and more malleable than any other metal, lending itself to fine craftsmanship in jewelry, gold leaf and even electronic circuitry and medicine. It is also associated with wealth and power."

Who will argue against this praise of the monarch of metals? Gold has throughout the history of humankind radiated an aura of beauty and power. The beauty of gold evokes pictures of royalty; the power of gold suggests bankers, business magnets and sheiks. It seems that traditionally men tend to own gold for power; women tend to wear it for its beauty.

A risky gift

The power of gold is recognized and affirmed by God. He created it to have a certain power. He deposited the gold in scarce quantities and in hard-to-reach layers of the earth to ensure that demand would outstrip supply. Genesis 2:12 already mentions gold in a favourable way: "The gold of that land [outside the Garden of Eden] is good." Throughout the Bible there are positive references to gold — the temple is adorned with gold, the wise men bring gold to the Christ child, and the streets of the City of God are paved with gold, pure gold (like that found outside the Garden of Eden).

But as with all special gifts to humankind, the potential for abuse is great. Mention goldrush and stories of greed, killing and corruption come to mind. In the Old Testament the golden calf stands as the prime example of gold placed in the service of sin. Gold has been frequently misused in the pursuit of beauty as well as power. For that reason, the scriptures place warning signs regarding the use of gold.

According to Deuteronomy 17:17, a future king of Israel "must not accumulate large amounts of silver and gold." And Paul wrote in 1 Timothy 2:9 that women should observe the rules for modesty and decency by not wearing "braided hair, gold or pearls or expensive clothes, but with good deeds." (One has to read this passage in the context of Paul's culture, which apparently expressed immodesty with adornments like braided hair and gold; and one has to read it in the context of the whole scripture, which recognizes positive uses for gold. Paul is warning against improper and excessive use of gold.)

A subservient gift

Gold is a precious metal that deserves our respect. But like all God's gifts, it works best when it takes its rightful place among all gifts. As a gift, it is not the greatest boon. Much greater gifts have been set aside for human beings: health, children, meaningful work, a loving spouse, a friend. All of these are worth far more than \$550 per ounce. And above all these more valuable gifts, towers the greatest gift of all: Jesus and his Kingdom of *Shalom*. What price can one set on life abundant and life eternal? In fact, what good will it be for a person if he or she gains all the gold there is in the world, yet forfeits his or her soul?

Gold is not almighty once the illusions have been stripped away. Its power is limited, as those who have been conquered by brute force will testify. The following ditty written by Rudyard Kipling drives the point home:

*Gold is for the mistress — silver for the maid —
 Copper for the craftsman, cunning at his trade.
 "Good," said the Baron, sitting in his hall,
 "But Iron — Cold Iron — is master of them all."*

But when a resource like gold is properly placed and properly used, it can be the blessing it was intended to be. This means that the seeking and the possession of this gift should always be subservient to the laws of God for life. Psalm 19 says that the commandments of the Lord are much preferred to gold. And Christ tells us to seek first the Kingdom and his righteousness.

Cold writing

It's a sign of the times when an article in *Maclean's* talks about gold only in economic terms, even though one picture shows gold bars and coins seducing the eye with their warm yellow glow. The title "Almighty Gold" and the picture say *idolatry* in eloquent terms. The reductionist writing, except for one evocative paragraph, says *investment, corporations and mining techniques*. But that cold, calculative approach to gold may well be a facade for passionate idolatry. It would not be the first time that human lives have been wrecked by single-minded and detached power brokers.

Cold hearts own much warm gold, which buys a lot of cold iron, which kills a lot of warm hearts.

Letters

Looking for God's thoughts

This is not a complaint, just a statement. Not having an old C.C. here to refer to, to give examples of what I'm trying to say, I'll have to speak generally.

We stopped subscribing because the magazine no longer spoke to or about issues that were important to us. I don't care about secular humanistic approaches to church and world events. Right now, I'm struggling to know God's will for my life, wrestling with him to understand his mind in respect to church and world.

C.C. for the most part is man's thinking, man's arguments — totally human interpretations of God. I need a model of how to live a spiritual life. P.S. I'm still looking.

John Maaskant,
Clinton, Ont.

In defence of large families

Re: Adrian Peetoom's "History doesn't teach" (May 13, 1988)

To write about history, one must study it. Even music history. When Adrian can't stand the mess we make of

the Kingdom anymore, he listens to Bach, "who didn't treat his wife very well and had too many children." Presumably Bach made a Kingdom mess too?

However, Bach had seven children in his first marriage, 13 in his second. Of the first seven, three survived the father; of the second marriage, six. He thus seems to have procreated well within the norms of Reformational Christianity still current some 30 years ago. History doesn't teach that the furtherance of God's Kingdom has suffered from large families. P.S. Don't touch my Bach!!

Herman de Jong (7),
Jordan Station, Ont.

Party to be judged by platform

My reading of *Calvinist Contact* "For the Time Being," by Adrian Peetoom entitled *History doesn't teach*, left me motivated enough to respond in defense of the Christian Heritage Party (CHP).

First of all, God builds his church despite man's weaknesses. Church leaders such as Luther, Calvin and Kuyper had their weaknesses; but God

REFLECTION/RALPH HEYNEN

On giving gifts

There are various ways in giving gifts. Some of them are not exactly the kind of thing that we want to encourage because they have dangers involved in them. In this whole matter of giving gifts, there have been a lot of abuses and especially the matter of commercialism. How are we going to give? What kind of giving are we going to do?

There is the matter of giving in order to receive. This year a friend didn't give us a gift or send us a Christmas card so we've scratched them off the list. Or, some friend has neglected to invite us over for the holidays so we're not going to invite them next year. That is described as "bartered benevolence" — we give in order to get. Now, that's not really giving. That's an exchange.

There is a second way in which people give and that is in order to get recognition — to get praise. The Pharisees were like that. Jesus said that they stood on the street corners to pray because they received the praise of men rather than the praise of God. They gave their gifts with a lot of flourish so that people would notice that they were giving. Jesus put it rather bluntly when he said, "They have received their reward. There is no further reward for it if it is done to have the praise of men."

We know that there are certain wealthy people who make it known that they have given \$100,000 to this or that cause. They give, but they want the recognition too. They want to be praised for what they have done. That's not the right way to give. If we give something just in order to be praised for it, then, of course, we have already received our reward.

Then there is the matter of giving out of compassion, but giving in such a way that it is humiliating to the other person. James Russell Lowell in that great poem, *The Vision of Sir Launfal* tells of this beggar lying along the road. The knight drives by, he sees him lying there and throws him a coin as he passes by. The man answers in the poem, "The gift without the giver is bare. Who gives himself and his alms feeds three — himself, his hungering neighbour and me."

That holds out before us the idea of bringing a basket of groceries to people that are poor or giving a cheque to someone we know needs it if it can be done without humiliating the other person and making them feel that we are a little better because of the fact that we can write that kind of cheque and he can't. I think that is one of the reasons why many people resist very much taking funds from the benevolent funds of the church, because it is sort of humiliating. We know of people who were receiving help from the church and then the lady came to church wearing a new coat and people say, is that what we are giving money for? People didn't know it was a hand-me-down from her mother. But it is sort of humiliating.

Then there is a better way of giving and that is giving out of love for the Christ. Paul in Second Corinthians, the eighth chapter, has these words: "For you know the grace of our Lord Jesus Christ, though he was rich, yet for your sake He became poor, that through his poverty you might become rich." Giving something for the sake of Christ. These gifts may be anonymous gifts, but our Lord notices them. Because He even praises the widow who puts that little bit of money into the temple treasury while others out of the abundance of their wealth gave their 50¢ fee that was supposed to be paid.

Why do we give gifts to our loved ones? I think sometimes we do it because we want them to think well of us. That isn't enough. I think we ought to give just because we love: we love Christ and then too we have a deep love for our fellow human beings.

Rev. Heynen is hospital chaplain at Pine Rest, Grand Rapids, Mich.

blessed their work despite themselves. In the Bible we read of Abraham, David and the apostle Peter; whom we consider great patriarchs; but also have grievous sins recorded against them.

The CHP does not suggest to look at history but asks to be judged on platform. What society would not be better served by policies that the CHP adheres to? Policies such as defending the weakest members of our society; i.e., the unborn, the mentally and physically handicapped and standing opposed to euthanasia.

We stand for the family unit as the

basic unit of society, where children can grow up with an unquestioned sense of security. Our society has degraded to the point where lesbian and homosexuals want the right to be legally married and raise children by adoption. This has visions of Sodom and Gomorrah running through my mind. How much further must society fall before we as Christians say, "This is enough?"

The CHP is called "little" but you should know that in less than two years, membership in the CHP has grown from 125 to well over 9,000. Quite a

Longer Letter

Reader shares love message

A reader from Ingersoll, Ont., received a once-in-a-life-time Mother's Day letter from her daughter. Without revealing her name, we reprint the letter she wanted to share with other readers.

Happy Mother's Day, Mom,

I would like to thank you, Mom, at this time ...:

- 1) for making me strong so I can stand on my own two feet,
- 2) for making me morally strong and raising me to believe in God,
- 3) for sacrifices — you could have had a lot more as far as material goods were concerned, but the kids always came first,
- 4) for all the sewing you did for me, always making me look attractive. Even when funds were not available we were always dressed clean and neat,
- 5) for not going off the deep end after all the grief we caused, expenses that occurred such as accidents, big mouths, etc. (to be able to have lived through all of that and still be able to love me tells me that there must be something special between parent and child),
- 6) for getting me through my childhood romances and hurts. They sure were real and you believed that too. Remember the first one: "But, Mom, I'm really in love!"? (12 years old),
- 7) for being nurse and getting me through rough times such as the time "I was dying, bleeding to death"; also the times I don't remember such as teething, earaches, stomach aches, etc.,
- 8) for talks — at times I thought there was no one to talk to, but you were always there. (I wished I had thought of that more often),
- 9) for giving me wisdom and insight, things I didn't appreciate then (how can you when you have all the answers already?). It's all hitting me now,
- 10) most of all for giving me love, something I will never be able to express enough.

I do hope this letter says just a little about the way I really feel.

I love you,

Marianne
(not her name)

Gift of language

A second reader, Jeannetta Hoekstra from St. Catharines, Ont., expressed thoughtful love by bringing the editor a gift from The Netherlands. Knowing of his love for the poetry of Guido Gezelle, she bought him a pocketbook with the complete works of this Flemish poet. He has translated one of Gezelle's poems "Oneigene" and dedicates it to Jeannetta Hoekstra.

Here it is:

Not my own

Those things I don't issue nor carry within,
who'll blame me for sending them flying.
My heart and my language, my
way and my whim,
it's all so external, it's
all so within:
it lies so exposed in my trying.
Away with the strange-to-me
language and show,
with thoughts that I elsewhere unravel.
You're not mine and close
I don't want to grow,
what's in me and on me, that
I want to know:
so, alien, I leave you, ... go travel.

Guido Gezelle (1877?)
Translated by Bert Witvoet,
May 16, 1988



Church

Marian Van Til, page editor

Reformed Ecumenical Synod meets in Zimbabwe

GRAND RAPIDS (RES) — The Reformed Ecumenical Synod (RES) will hold its quadrennial synodical assembly this month, beginning May 31 and continuing to June 10. Over 100 delegates from 30 denominations will meet at the University in Zimbabwe to consider what they can do for each other and the nature of their future relationship.

There are five major concerns on this year's synodical agenda. First, there is a constitutional revision

proposed, which includes a change of name for the synod, and seeks to spell out more clearly what membership in the RES means.

Secondly, the synod will review the new incentives taken by its younger, emerging churches. Since its last synod, the RES has created diaconal relief programs and library development programs in response to needs expressed by younger churches in Chicago in 1984.

Thirdly, the RES will consider the question of

broader ecumenical relations. There is a report on the question of dual membership in the RES and the World Council of Churches (WCC). Related to this is the question of how the Belhar Confession will be received. It has been proposed that the churches of the RES consider adopting this new confession, written by the Dutch Reformed Mission Church of South Africa, focusing on the unity of the church.

Race relations and homophobia

Fourthly, the RES will review developments in the area of race relations, with special attention being paid to questions being paid to the question of apartheid in South Africa. In 1984, some South

African churches were asked to review their positions on race and report about this re-evaluation to the RES in Harare. These reports will now come up for consideration.

Fifthly, the assembly will address the issue of homophobia. Several churches have raised questions about the position on homophobia of the Reformed churches in The Netherlands (GKN) and about its view of scripture that led it to that position. Several lengthy reports and communications will be studied in the course of the meetings.

In addition, the meeting will hear reports about the ongoing work of the RES in the areas of theological interchange, mission work, and youth work. The committees responsible for these areas will report to the

assembly and new mandates will be given to them.

Just prior to the synodical meetings, there will be a week-long conference at which issues such as power encounter and evangelism, theology in the context of culture, discipling youth for Kingdom service, and issues in broadcasting will be discussed. Most of the delegates attending the synodical assembly will also take the opportunity to participate in the conferences.

The RES Interim Committee requests that churches pray for these meetings on Sunday, May 22. Pray that the delegates will have a spirit of love and unity and that God's will may be found for the future of the RES.

Kremlin's top ideologist promotes strict anti-religious policy

AMSTERDAM, Holland (NNI) — Soviet leader Mikhail Gorbachev's closest colleague and rival is better known to the West as the ideological supervisor of the Soviet media, but religious rights observers also know that Yegor K. Ligachev, 67, is one of the few members of the ruling Politburo who has publicly attacked changing attitudes toward religion. From Ligachev's perspective, individuals exploring biblical morality in their writings have

forgotten "that it was not religion that developed the basic ethics adopted by humanity," but that moral norms were developed by the people during their class struggle against exploitation.

New evangelical training college in Vietnam

SANTA ANA, Calif. (NNI) — For the first time in 40 years, the Evangelical Church in northern Vietnam has a college to train pastors. The college was set up in Hanoi with the aid

of various Western church groups. Evangelicals in the north number between 10,000 and 20,000, while in the south there are thought to be several hundred thousand.

Italian Protestants call Mary a witness and a sister

ROME (RES) — A national seminar on the person of Mary was organized by Italian protestants for the first time in

March. They met in Rome at a Waldensian Theological College to discuss the theme, "Mary, our sister, Protestant churches and the revival of Mariology." The seminary issued a concluding document, which participants hoped would express the common opinion of Protestants.

The document stated firmly that Protestants cannot worship Mary. Worship of Mary divides Christians, although the biblical figure of Mary may unite them. The document said that Mary is no more than a witness, one in a chain of witnesses to Jesus Christ. She too is in need of salvation and is not a mother but a sister in Christ.

The document denied immaculate conception, noting that "the scandal of the

incarnation in sinful humankind would be diminished if Jesus were born of a sinless woman." Nor is Mary a mediator. "In Mary we meet ourselves. In Christ we meet God."

The document denied that there were any special roles assigned to Mary other than the one she assigned to herself, "the servant of the Lord."

The Protestants lamented that, along with the glorification of Mary over the centuries, there has been a corresponding marginalization of women in church leadership and ministry. The vague femininity of Mary is virtually shed of sexuality; the image of her as a passive creature has reinforced male domination in the church.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR	.... 9:00 am	1340	Digby-CKDY	..... 8:30am	1420
Edmonton-CHQT	.... 7:30am	880	Kentville-CKEN	.... 8:30am	1490
Edson-CJYR	.... 10:00am	970	Middleton-CKAD	.... 8:30am	1350
Ft. McMurray-CJOK	9:00am	1230	New Glasgow-CKEC	7:30am	1320
St. Albert-CKST	.... 8:00am	1070	Sydney-CJCB	.... 8:00am	1270
Taber-CKTA	.... 8:00am	1570	Weymouth-CKDY	.... 8:30am	103.1
			Windsor-CFAB	.... 8:30am	1450

BRITISH COLUMBIA

Abbotsford-CFVR	.... 11:30am	850	ONTARIO		
Burns Lake-CFLD	.... 9:15am	1400	Ajax-CHO	.... 9:30am	1390
Kitimat-CKTK	.... 8:30pm	1230	Atikokan-CFAK	.... 10:30am	1240
Osoyoos-CKOO	.... 8:30am	1490	Brantford-CKPC	.... 10:00pm	1380
Penticton-CKOK	.... 8:30am	800	Burlington-CING(fm)	.... 7:30pm	107.9
Port Alberni-CJAV	10:30pm	1240	Chatham-CFCO	.... 9:30pm	630
Prince George-CIBC	.... 8:30am	94.3	Guelph-CJOY	.... 9:00pm	1460
Princeton-CKRP	.... 8:30am	1460	Hamilton-CHAM	.... 7:30am	820
Smithers-CFBV	.... 9:15am	1230	Kapuskasing-CKAP	.... 9:00am	580
Summerland-CKSP	.... 8:30am	1450	Kingston-CFMK	.... 10:00am	96.3
Terrace-CFTX	.... 8:30pm	590	Newmarket-CKAN	.... 7:30am	1480
Vancouver-CJVB	.... 9:00am	1470	Owen Sound-CFOS	.... 10:30am	560
Vernon-CJIB	.... 9:30pm	940	Pembroke-CHRO	(Sat.) 6:30pm	1350

MANITOBA

Altona-CFAM	.... 9:30am	950	Pembroke-CHRO	.... 10:00am	1350
Boissevain-CJRB	.... 9:30am	1220	Sit. Ste. Marie-CFY	.... 10:00am	1050
Steinbach-CHSM	.... 9:30am	1250	Sarnia-CHOK	.... 7:30am	1070
Winnipeg-CKJS	.... 9:15am	810	Stratford-CJCS	.... 8:45am	1240

NEW BRUNSWICK

Fredericton-CFNB	.... 6:30pm	550	Wingham-CKNX	.... 10:30am	920
Newcastle-CFAN 9:00am	790	Woodstock-CKDK(fm) 8:00am	102.3
Saint John-CHSJ 9:00am	1150			

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CFIG-Cornwall 9:30am 1170

CRCL-Timmins 9:30am 620

QUEBEC

CHRS-Montreal 8:00am 1090

Valleyfield-CFLV 8:45am 1370

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WASHINGTON, D.C.

(NNI) — "The Soviets are stunned by the report but are not showing it," said Ambassador Richard Shifter,

Assistant Secretary for Human Rights and Humanitarian Affairs, on a follow-up report issued in January by the United Nations Special Rapporteur on Religious Freedom. This second report by Portuguese attorney Angelo Ribeiro, focuses attention on seven countries which demonstrate nefarious conduct regarding religious freedom. The report alleges that "religious believers are subject to various forms of harassment of children at school, exclusion from access to higher education or public positions, discrimination in professional advancement and housing, and restrictions on the right to leave the country."

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A Presbyterian Comments

Robert J. Bernhardt

From time to time in my daily newspaper I encounter letters to the editor which address some current issue from a consciously Christian perspective. Often these letters simply state, "The Bible says ..." and that is the end of the matter. Such letters make me uncomfortable. I am aware that what appears as someone's letter may be an unfortunately edited and abbreviated form of what they actually submitted. Nevertheless, my concern remains.

Unless the purpose is simply to make a point in a discussion about what the Bible teaches, such letters seem incomplete. Most such letters do not appear

to be directed to Christians but to the world at large. I often wonder how the writer of such a letter expects a non-believing reader to respond? It seems to me that to the secular mind few issues are resolved simply by quoting scripture.

Biblical morality needed

When we address our comments to the world must we not be prepared to go beyond "the Bible says ...?" Is there not something more that could and even should be added? If our purpose is to persuade, is there not more that could be said?

First, I must make clear that

There is more to be said

my discomfort does not come from the fact that the Bible is being quoted as a source of authority. I hope that I never become embarrassed by biblical morality. In fact, I have often expressed the wish that Christian writers, and especially church assemblies and committees, would state the biblical basis for their moral pronouncements with even greater clarity.

However, my concern is that modern secularists aren't persuaded of something simply because the Bible says so. Modern secularists may not even care at all what God thinks. Furthermore, if they do care what God thinks, it is unlikely that they will be automatically persuaded that because something is in the Bible it is "God's Word."

Beyond biblical morality

It is essential for God's people to engage themselves in the discussion of the moral issues of our generation. It is also important that we be willing to do this outside the sheltered arena of the Christian community. However, as we reflect biblical imperatives we must somehow demonstrate that we really care. It is not enough simply to declare the truth to the world. We must use every talent we have to persuade people to embrace it. While people's responses may ultimately rest upon the working of the Holy Spirit, we must learn to be sensitive and effective human message bearers.

In the realm of evangelism I

dare not be content merely to recite John 3:16. I must be prepared to write or speak compassionately and passionately as one who has experienced God's grace and who is eager to share it. Can we do anything less when we talk about what God's Word has to say about how we live our lives?

As a Christian in the 20th century, if I hide my reliance upon God's authoritative Word then I am disloyal to God. On the other hand, I cannot be content merely to quote scripture at the world. Our calling as Christ's people is not to play the role of prosecutor but to introduce people to Jesus Christ our advocate.

Robert Bernhardt is pastor of Chalmers Presbyterian Church, Hamilton, Ont.

Day care bill would help church programs if ...

WASHINGTON, D.C. (EP) — In an effort to address a shortage of child care services, the U.S. House of Representatives has begun consideration of a bill that would broaden government support for child care providers, including church programs.

The proposed legislation, now being heard by the House Subcommittee on Human Resources, would create federal child care programs and standards. The Act for Better Childcare Services (H.R. 3660) would provide \$2.5-billion to states in 1989; 75 per cent of those funds would help low and middle-income families pay for child care, while the other 25 per cent would help states start new child care services, develop referral programs, train child care workers and enforce child care standards.

Churches would be eligible to receive federal funds under the proposed legislation, if they operate child care services. But the bill contains provisions to guard against the use of government funds to advance religion. Churches would be required to waive their exemptions from federal civil rights laws, waive all exemptions from compliance with licensing standards, hire separate staff members from any parochial school operation and refrain from programs that promote religion. Churches would also be prohibited from using federal funds to improve or renovate buildings that are not used for solely "secular" purposes.

Churches pay a price

Even with these safeguards, the day care subsidy bill has drawn fire from Americans United for Separation of

Church and State, which said the bill is "filled with church-state problems" and "will likely lead to a court challenge."

Americans United attorney Lee Boothby notes that church-run day care centres enrol impressionable youngsters and generally include a significant element of religious instruction in their programs. "The act is so fatally flawed that nothing but a complete revamping of its legislative provisions can eliminate the church-state problems."

Baptist Joint Committee on Public Affairs General Counsel Oliver S. Thomas,

whose organization has taken no position on the child care bill, cautioned that the safeguards written into the bill were necessary to prevent church-state problems, and called the bill "an excellent example of the high price churches pay when they accept government funding." He added, "I can't imagine a church agreeing to give up teaching the Christian faith to its preschoolers in order to qualify for a few thousand dollars in federal aid, but apparently it happens."

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Education

Robert VanderVennen, page editor

Science talk

John Franken

We do a lot of talking about teaching from a Christian perspective in our Christian schools, but that idea frequently becomes little more than a passing cliche. We find ourselves easily strapped into a mould of being concerned about the content of the subjects, rather than involving ourselves in how they should be taught. Christian education is a way of thinking as well as the content being taught. A way of thinking that encourages students and teachers to ask the right questions. Questions that will show the greatness of God and the smallness of the human mind.

A few weeks ago we were

discussing the kinetic molecular theory in Grade 8 science. This theory is used by many scientists to show that all matter (our physical world) is made up of particles. Many students find this a difficult theory to understand because it is not something they can readily see. They had completed quite a number of experiments to help them understand this concept, and we always try to emphasize that this theory helps to explain the physical world. One student raised her hand and said that I talked about this theory as if it were a fact. It was as if suddenly this young person had bombarded me with a truth that I was almost completely

ignoring. God was using this student to ask the right question and put things in their proper perspective.

Yes, of course, she was right. Who are we to tell God how this world is constructed? Can the servant tell his master how the master thinks. Yes, I admitted that this was only a theory. We must never take a theory to be the truth. It is only a model to help see things in a way that we can understand them. It clearly reminded me standing in front of that class that we are only

holders of the truth not creators of it.

Our study of science is in many ways not much different than the Old Testament psalmist who proclaimed that "The heavens declare the glory of God, the skies proclaim the works of his hand...." In science, we, too, experiment, look, observe, study and write about the wonders of the creation. We recognize that all the modern technology we have to make our life more comfortable is only a result of

humanity's attempt to explore creation and discover the potential God created in this planet earth for us to use.

We must keep asking the right questions so that both students and teachers may declare God's glory in the same way that the Old Testament psalmist did. This is one way in which we can teach science from a Christian perspective.

John Franken is a teacher at Smithers, B.C., Christian School.

Bible college graduates 55

Robert VanderVennen

GRAND RAPIDS, Mich. — Rev. Hans Uittenbosch, chaplain at the Seafarers Centre in Montreal, was the featured speaker at the graduation exercises of 55 students at the Reformed Bible College (RBC). Graduates had come to study at RBC from Korea, Peru, Kenya, Belize and Vietnam, as well as from Canada and the United States.

The four-year degree of Bachelor of Religious Education (BRE) was received by 32 students. The two-year Associate of Arts degree was received by 23 students and two received one-year diplomas.

Three graduates headed for classroom teaching were certified to teach by the Evangelical Teacher Training

Association. Three others completed requirements for Evangelism Explosion International trainer certification. Most of the graduates have received placement in church, mission or social work positions, while others plan to continue their studies in seminary or graduate schools.

Among Canadian graduates is Allison Meinders from Winnipeg, Manitoba. Ontario graduates are: Ethel Suk, St. Catharines; Luberta Van Hell, Dunnville; Rick Boer, Wyoming; Cornelia de Jong, Chesterville; Helena de Vries, Auburn; Cynthia Hoekstra, Chatham; Douglas Krikke, Devlin; Annita Pennings, Carrying Place; and Donna Suk, St. Catharines.

EDMONTON, AB (KC) — The Association of Universities and Colleges in Canada (AUCC) voted unanimously on May 5 to accept The King's College, Edmonton, Alberta, as provisional members of the association. The vote of acceptance followed a positive recommendation made by a committee of University presidents who visited the college and reviewed its application for membership. The AUCC is the official body which joins more than 80 universities and colleges in Canada into a national

organization of institutions of higher education.

In describing the college, AUCC's evaluation committee noted its solid program development plans, highly qualified faculty, a library and other facilities more than adequate to support its programs. It said the college "provides education of university standard." The King's was granted "provisional" rather than "ordinary" membership only because it has not yet met the enrolment criterion of at least 200 students for the first time

this year. The committee expressed confidence that the college will soon qualify for ordinary membership in view of its current growth pattern and level of commitment.

Membership in the AUCC marks another important step in the development of The King's College. From the beginning, the college has experienced strong support from Christians in Western Canada who are determined to build an academically strong institution of higher learning with a Christian perspective.

Bible college offers programs with community college

Robert VanderVennen

GRAND RAPIDS, Mich. — Reformed Bible College (RBC) is drawing on the resources of Grand Rapids Junior College to introduce two-year degree programs in secretarial science and in child development.

With this first-time co-operation between these two colleges, RBC is able to respond to requests from missions and churches to give Christian training in areas of need where RBC alone does not have the competence, says Academic Dean Harold Bruxvoort, who set up the

programs.

Foreign missions and local churches are calling for skilled secretaries who have education in biblical studies and missions as well as in secretarial skills. Students in this program will take nine courses in secretarial science at the community college and 11 courses at RBC. Graduates receive the degree of Associate of Arts in Secretarial Science.

These days many churches are in need of trained people to direct day care centres, nursery schools and church child care programs. For the Associate of

Arts in Child Development degree program, students during two years of study will take 12 courses at RBC and seven courses at the community college. This will give them child care certification in the U.S., but it is not yet clear how this will relate to the Early Childhood Education certification that is standard in Canada, says Bruxvoort.

These two options will increase career options for RBC students and will be attractive to students interested in going into these fields with a Christian education as a base. It is also a service to churches and foreign and domestic missions.



FRIENDSHIP GROUPS CANADA

Box 333, Jordan Station, ON L0R 1S0

1987-1988 Highlights

- Most Friendship Clubs are winding down for the summer. We thank the approximately 1,000 teacher/volunteers for their care and love.
- 250 volunteers attended the Annual Ontario Friendship Conference in Cambridge. (70 in 1986, 160 in 1987)
- 100 Canadian towns or cities now have Friendship Clubs or classes in a wide array of evangelical churches. The number of mentally handicapped students attending is 1,300-1,400
- We are aiming at 2,200 students in September.
- Our 1987 budget of \$41,000 was met. We received \$30,000 from CRCs and \$12,000 from individual donors.
- A part-time co-ordinator was appointed for the West. Jessie Schut, a Bible Way Teacher Trainer in Edmonton, has been acquired for this position.
- Presently Friendship is supported by 90 churches and 400 individual donors and businesses. Our current goal is 1,000 annual donors. In the past two years, 8,000 people received FRIENDSHIP ENVELOPES. If yours is still hidden amongst other fundraising envelopes, please retrieve it. Feel privileged to support a fast-growing, much-needed ministry. Our friends all over Canada will appreciate your support!
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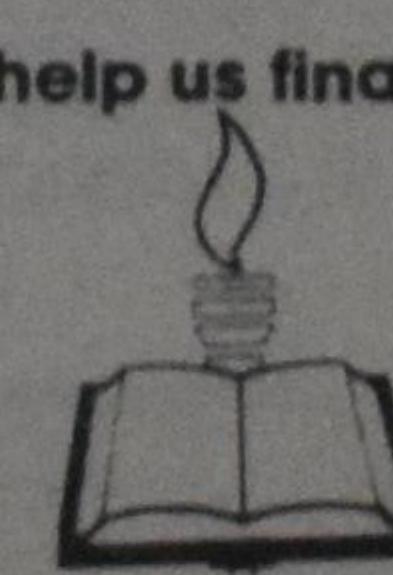
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Family/Media



small talk

Alice Los

I had been thinking of having a garage sale. It seemed such an easy way of cleaning out the basement. Besides, I've always wanted to test my entrepreneurial skills. High on the list of what I considered would be bestsellers was my husband's ancient top hat which he wore to our wedding. (I still have the pictures to prove it.) Instead, it was claimed by a sentimental son who couldn't stand the thought of such an heirloom being haggled over. Next, I put a price tag on a very old picture which, as far as I was concerned, had served its purpose. After all, how long does one want to look at a faded drawing of an old country church? It's now hanging in our daughter's house. The price tag has been ignored.

What then, I wonder, is good garage sale material? Not that I should be thought of as ignorant in the field, because even if our car doesn't sport a bumper sticker as a warning, I do stop to browse on occasion.

Once, when I spent the weekend with a daughter who lives in an urban area where yard sales sprout on every corner all summer long, the two of us fingered the goods on a score of wobbly card tables one morning. We stopped and started the car endlessly and walked up each subsequent drive with eager anticipation (who knows what treasures we will find!) and were eyed with the same anticipation in reverse (will they fall for those miserable purple drapes?). We also had a three year old in tow.

Garage sales: the ultimate recyclers

whose interest had to be kept intact by letting her buy the discarded toys of other children. This was in direct violation of our firmly held convictions concerning a child's upbringing, but that's what garage sales will do to you.

Meeting place

In my own town I've learned that it's often the same people who meet each other at all the different sales. They gather on a lawn or a porch, in a yard or basement or garage and tend to be on a first name basis by the second Saturday in May.

They know from each other what it is they are after, be it baby furniture or another motor for their lawnmower. They'll say, "See you on Second Street," or "Have you been there already? Was it any good?" Now, it's these people I will have to keep in mind when I'm putting on my own sale. Trouble is, I don't have a car seat or motors to sell; toys are in demand too, but I don't have any to spare.

Still, I owe it to the people in this town to have my sale. I ought to give them a chance to buy back all the stuff I collected at their places which they now miss and I don't know what to do with. It will make our basement look a lot better. It will also perpetuate a pleasant social pastime.

Alice Los lives in Kemptville, Ont.

Storytelling renews church workers

CHICAGO, Ill. (EP) — "Stories are the currency of the street," said Philip Amerson, pastor of Broadway United Methodist Church in Indianapolis, during his closing remarks at the 1988 Congress on Urban Ministry, held April 12-16 in Chicago. "We can't say churches in the city are poor, because they are rich in the currency of the street. Story is also the currency of exchange for reconciliation. It's where transformation occurs."

Amerson chaired the planning committee for the four-day continuing education event for urban church leaders, which shaped the event around the theme, "Transforming Partnerships: Stories of the Church in the City." The biennial congress has been held since 1978, and is sponsored by the Chicago-based Seminary Consortium for Urban Pastoral Education (SCUPE).

"For SCUPE to choose story as its theme for the 1988 congress is a profoundly political act," observed John McKnight of Northwestern University's Center for Urban Affairs and Policy Research. McKnight explained that stories, as the closest symbolic way of replicating experience, are the common people's "way of knowing."

Congress participants

responded enthusiastically to the Congress' emphasis on telling and listening to stories. "Use of story is a powerful way to communicate," reflected a pastor from Washington, D.C. "It can break down barriers and introduce new ideas in a palatable way."

The '88 congress drew a record 892 participants from 35 states, six Canadian provinces, and six countries outside of North America. Of the 38 Christian denominations represented at the Congress, the largest delegations came from the Evangelical Lutheran Church in America, the American Baptist Church, the Presbyterian Church (U.S.A.), the United Methodist Church, and the Mennonite Church. Delegates were also present from Catholic, Pentecostal and nondenominational congregations.

Dr. Walter Wangerin Jr., an author and lecturer from Evansville, Indiana, drew a packed audience to its feet in a standing ovation for his address on "The Holy, Human Weave of the Community: Story," as the congress opened. "I am not a census taker. I am a scop," he declared, using an old English word for poet. "The scop names the people, so that they may say their own names. The scop names the people

individually and as a people both, so that they may be a people before the world." Using colourful stories of parishioners in his inner-city congregation, Wangerin urged his listeners to "know names rather than count numbers" as they engage in urban ministry.

The next congress is scheduled for April of 1990, and will focus on international cities.

Science Centre moves to Expo site

Alyn Edwards

(Canadian Scene) — The huge silver ball housing the popular Omnimax Theatre became the focal point for Expo '86 in Vancouver.

Now the landmark has gotten a new life as the British Columbia Science Centre. The interior of the dome has been altered to house an ongoing series of animated, interactive displays of high technology. A total of \$17.3-million was spent on the project which also enlarged the building beneath the giant multi-sided silver dome.

For six years, the B.C. Arts, Sciences and Technology Centre was located inside a former downtown clothing store. Thousands of B.C. residents and tourists have had

Cinema summaries

Robert VanderVennen



Au Revoir Les Enfants (Goodbye, Children)

Stars Gaspard Manesse, Francine Racette, Raphael Fejto. Written and directed by Louis Malle; subtitles.

This outstanding movie gives us a window on the fact that French Catholics as well as Dutch Protestants risked their lives — and sometimes lost them — in order to hide Jews from the Nazis.

Director Louis Malle tells us a true story from his childhood at age 12 in a Catholic boarding school for boys in Fontainebleau, France. In 1944, during the middle of the school year, a new boy called Jean Bonnet comes into the school. As a newcomer he is given a hard time by his schoolmates, which isn't helped by the fact that he is shy, and vague about his family. He doesn't eat all the meagre food served at the school, is denied communion, and says his prayers in a foreign language.

But Bonnet is extremely bright and musically gifted, so the erstwhile leader of the class, Julian Quentin (no doubt the persona of film director Malle) is slowly drawn to him. Julian gradually puts the pieces together: Bonnet doesn't eat pork, and has in his locker a book inscribed to Jean Kippelstein. Our sympathies are drawn to the tentative but growing friendship between these two gifted boys.

One day in a classroom so cold the teacher wears gloves while turning the pages of his book, Gestapo raiders burst in demanding to know which of the boys is Jean Kippelstein. No one moves, but Julian involuntarily turns to look at his friend Jean. The Gestapo take Jean out, along with two boys from other classes and the headmaster of the school. We learn that Jean is taken to Auschwitz and killed.

This is a very sensitive movie in which the acting of the two boys playing the lead roles is among the best one will find in child actors.

Science Centre moves to Expo site

their awareness raised by stimulating exhibits on interesting subjects ranging from advanced computer technology to robotics. There has also been an active travelling mini-science show touring smaller B.C. communities.

The centre's board of directors, anxious to move to their own permanent facility, saw the opportunity to get one of the Expo buildings. When the dome became available, they rose to the challenge and began raising the necessary funds. The Canadian and British Columbia governments have each donated \$5-million; the City of Vancouver has given \$1-million. More than \$1-million has been raised from private sector donations, while an active fund raising

campaign sought to raise the rest of the necessary funding from citizens and corporations supporting the new centre.

The new Science Centre opened on the former world's fair site May 2. It will remain open until Labour Day and then close to allow new exhibits to be installed. The centre opens permanently in May 1989.

There are plans to expand the high tech displays and take them out on the road for showings in galleries and museums all across B.C. These will include field demonstrations of new communications technology, transportation, computer science and the history of scientific development in a variety of areas.

Features

My mother's bed

Bert Witvoet

Last night I slept in the bed I was born in over 50 years ago, maybe even conceived in ... probably conceived in — my parents didn't travel much in the thirties. I hope they had fun making me. Of course, all seven of us brothers and sisters were born in that bed.

I didn't know the bed still existed, let alone that I would sleep in it again some day. My sister apparently inherited it years ago and uses it for guests, chasing out one of her children who otherwise occupies it. Tells you something about the quality of the bed, doesn't it? After almost 60 years (not my age!) it is still able to provide a young person with a smooth passage to dreamland as well as assist my sister in showing esteem for her guests.

Sis told me about it the next morning in a sort of off-handed fashion while I was buttering my toast. "Oh, by the way, you were born in the bed you slept in last night." I believe the slice of toasted bread turned a few shades brown when the thunderbolt hit me. "You've got to be kidding! I was born in that bed?" I could see it from the kitchen, through the open bedroom door. I took a hard look at the inanimate ship of yesteryear.

"But where are the oak sideboards?" I wondered. My memory told me there should have been sideboards. Last night I had sat on the edge of the bed pulling off my socks and it had been as comfortable as sitting on a modern couch. I couldn't have done that years ago. Whenever you sat on the edge of the bed you were pressing your flesh against a thin board. I seem to remember hurting myself on the unyielding edges, bumping knees already sore from frequent bicycle spills.

"They're in the basement somewhere," my sister answered. "I see," was all I offered, though, in fact, I didn't see. "You should have told me last night what bed it was I was going to sleep in," I retorted. "I could have experienced the historical occasion with greater awareness. I could have dreamt about my childhood." I hardly



Illustration: Bas DeGroot

ever revisit that part of my life as it is.

Just the same, I felt rather good about having slept in what then looked like a humongous surface and now turns out to be less than a double bed. In those days, what with unheated houses and unheated beds, people needed to lie close for warmth. No wonder families were bigger in those days. Nowadays husband and wife have to swim an ocean of waterbed before they can even broach the subject of making love.

I remember having to turn the mattresses around when clean sheets were put on them. There were three sections and they contained springs. But I doubt that I was conceived and born on springs.

Before my parents invested in these more modern contraptions, they had to contend with a very soft, baglike mattress that almost enveloped you as you sank into it. Today these cotton-filled things are called "futons" and they are back in style. (I think I'll drop a remark at future occasions of some importance that, whereas most people are conceived and born in sin, I was conceived and born [at this

point I'll pull an aristocratic face] "on a futon." It can't hurt my reputation.) This huge beast had to be fluffed and turned an uneven number of times so that the other side would end face up. You could dive into it without hurting yourself on the boards that held it up.

But whether the mattress was soft or spring-like, this was the bed we went to in the middle of the night when we were scared of thunder or warplanes overhead. It was the bed we brought breakfast to when my sister and I got up early to clean the house and surprise our parents. It was the bed we crawled into to join Mom the night after Dad had passed away. The bed held all of us as we tried to comfort each other. After that it held only Mom as she had to cope by herself.

Thirty-eight years ago, the bed was disassembled, just as if it was going to go through the annual ritual of spring cleaning, only this time it was packed in a room-sized wooden crate along with other pieces of family memorabilia to make the journey to Canada. Once here, it resumed its faithful task of holding up tired people, sometimes sick people. It was

moved to different houses several times and then ended up in my sister's home.

I think I will savour the thought for a while that last night I slept in the bed in which I was born. The afterthought is rather pleasant, as if I had crawled back into the womb. Of course, those were the days when wombs were safe places, and most parental beds had two occupants until death did them part. I won't romanticize my parent's bed. I'm sure at times it was the scene of quarrels and reconciliations, as most marital beds are. It's a good thing beds can't talk. But as far as beds go these days, it's a good bed for more than structural reasons.

I suppose, in the eyes of most people the thing by now is a piece of junk. It wouldn't fetch a smidgen of the price people are willing to pay for Van Gogh's painted bed. But that's all right. If there were a heaven for beds, this one would deserve to go there. You don't have to be an Arminian to believe that either. Salvation by grace only? My mother's name is Grace.

How does a

Thomas Langan

How, in a pluralistic society, can the Christian be an effective witness to the Living Truth? How can he or she attract others to the one centre that gives health and wholeness to a disintegrating society?

The greatest contribution you and I can make to society is to open ourselves each day more lovingly to the graces the Lord is pouring out on us. Earnest, unflagging pursuit of our own and our families' spiritual development is the key to Christian witness.

The true follower of Jesus Christ radiates his love in the family. Father and mother see to it that there is prayer in the home every day. They do not leave religious instruction to Sunday school or the Christian school alone: they pass on the Word of God regularly to their children and explain it in ways children can grasp. They make sacrifices to be home and truly with their children, as Christ is always with them. Not incidentally, the divorce rate among such parents is negligible.

True followers out there

In the work place, fellow workers or fellow officers come to such a person for help and support. They are automatically attracted to him or her. I have a friend who is the chief executive officer of an \$18-billion-a-year supermarket chain. He tells me that 40 per cent of his time is taken up counselling subordinates, a kind of apostolate he finds perfectly natural. (If no one comes to ask your aid and counsel, it is a bad sign!)

In the church, such a person will be too busy helping others with religious instruction — such as premarital courses, catechism for children, leading retreats — to be much interested in factional fights. True Christians are open and accepting of all other Christians, and recognize God's grace working in them. And they are quick to forgive. This does not mean they are soft on error, but they are patient with those who err, and they seek to be a good influence on them.

On the political level, such followers of the way will be active in informing their elective representatives of where moral principles need bolstering. They will be active in pro-life, anti-pornography and social welfare issues, and

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Christian witness in confused times?

they will personally help the poor.

The individual Christian has a responsibility to grow in the Truth. That is achieved first of all through prayer — intense, regular, mature prayer — through study of the Holy Word of God in scripture, through reconciliation and the regular participation in the Eucharist, and through regular public worship in the liturgy. The Christian, because of love of the truth, studies the rich treasure of meaning handed down by tradition and passed on as the church's teaching.

Go for the essential: keep your study, reflection, prayer and contemplation centred squarely on the Lord himself. Get to know him better every day. Discover him in scripture and in the witness to his love given by his saints, who present valid faces of Christ intended to help us know him ever better.

One Truth, many churches?

A major contributor to the present confusion in Western society is the breakdown of the Christian Church into hundreds of Christian churches. Christian disunity and dissension is a major cause of secularism and societal disorientation.

Today, on all sides it is acknowledged that the sixteenth-century church needed reform: *ecclesia semper reformanda*, say official teaching documents of the Catholic Church — "the church is always in need of reform." It is that especially at a time of exceptionally rapid and profound societal and civilizational change, such as came with the discovery of the New World and the steady rise of international commerce since the eleventh century. That efforts at reform led to revolt and splitting of the church was an effect of Christians' sins. There was plenty of that around, on all sides, just as there is now.

There are lessons we can learn from this sad history. Protestants: Don't recline in a smug attitude that you have a monopoly on the spirit of reform! Catholics: Acknowledge that failings of popes and bishops and abbots and priests and ordinary lay people pushed the protestors to fury, and acknowledge that many of those temptations are perennial in the structures of the church!

The truth is one: there is only one Jesus Christ. His Church is meant to be a seamless web, and we inherit it torn to tatters. But each of those tatters is not a dead piece of fragment, but more like still living branches (and, Catholics will argue, a main vine stripped of some of its best branches) wanting to be reconstituted into a vital whole,

as Christ commands. The Living Truth has uttered the appeal: "That there be but one flock and one shepherd," and we know that it is not the case. What is the obstacle? Our sinfulness, and nothing else: our pride, our narrowness, our lack of charity, our failure to see Christ in every person and to see his work especially brilliant in the quiet, good Christians in every fragment of his church.

We must search more together for a fuller understanding of the One Truth, probing deeply into the differences in belief which separate Christians, praying together for Christ to lead us to the understanding He desires us to have. We must die to our own egos so that we can be of

quick to think that we are somehow the unassailable orthodox. Where charity is lacking, it is most difficult to grasp empathetically another's experience.

I bring up these very negative realities as a way of suggesting that I am not being naive in proposing a sort of "ecumenic" dialogue among Christians of different political persuasion. You and I know full well that there are many active Christians who are so exalted in their possession of Absolute Truth in matters political, that there is not even a chance of entering into meaningful dialogue with them — any more than you can dialogue with your mad uncle who is drowning in alcohol. You can always pray for their

these men and women of good will and good faith who should be brought together for sustained pursuit of wise public policies.

How to do this practically? When I reflect on just how intolerant and afraid to listen to a different view are most of the good sensible people I know, when I think of just how low has fallen the art of discussion in this society, I must admit I get frightened. One has good reason to worry about the future of pluralistic, "open" society as something more than an arena in which power blocs slug it out.

Communal searching

Christians in this society (and what I am about to say is true "in spades" of the

for our neighbour. "Love thy neighbour as thyself" entails a degree of social consciousness which itself demands that kind of searching together for better understanding and for viable solutions to problems which are always there threatening the fundamental well-being of society.

In our Christian schools, we must teach the art of open, charitable discussion, which has to be seen as part of a non-compromising search for truth. In good discussion, one can be courteous, truly listening, and still hard-hitting in laying out what one knows to be genuine experiences and in defending what one believes to be valid principles. In our churches and parishes we should foster discussions, structured to defend against domination by any group with a pre-established agenda.

In our homes, we should restore family dinner as a time of discussion, and be conscious of the need to teach children how to pursue a topic without "putting down" one another, through careful listening as each expresses a view, and through loyal critique of positions maintained.

Christians who have acquired an attitude, motivated by charity towards all, of genuine dialogue should be encouraged to enter political life, where it is hard to maintain such an openness in a partisan atmosphere, but where the most saintly can do it. Our society badly needs this. One might even dream of persons with a Christian vocation to fairness in the media, deliberately entering that lions' den as well. They will need to be fortified by exceptional personal holiness.

Thomas Langton is Professor of Religion at Saint Michael's College in Toronto, Ont. This above article is excerpted from a speech he made for the 35th Annual Convention of the Christian Labour Association held in Vancouver in April of this year.



Illustration: Paul Stoub, *A Place to Stand*. Used by permission CRC Publications.
"In our homes, we should restore family dinner as a time of discussion...."

one mind in Christ. Ecumenical social action is great; ecumenical political action dominated by an ideological agenda of a few is bad; serious ecumenical searching together for the fuller understanding of the truth is essential.

Christians are a body

Christians who experience the living Truth who is Christ should witness to truth in this pluralistic society by engaging in *quality debate* on issues — debate conducted in a spirit of truth and charity, animated by that unique reality of Christian hope we know is distinguishable from mindless optimism, and which is yet ever positive and dauntless.

Have no illusions. It is hard work to pursue such inquiry, such a growing together of minds, because people come at these intensely emotional issues from wildly different experiences, and all of us have limitations to our personal holiness and our understanding of Christ's truth. But we are

conversion, and you should. But we also know that such pathology is the monopoly of neither "the left" nor of "the right."

Fortunately, we also know that there are good people far removed from us on the political spectrum who are not pathological ideologues, and who are prepared to discuss and to listen seriously to views different from their own. It is

educated and the leaders (among us) must find it in themselves to accord a greater place to searching discussion as part of their quest for truth. Remember, our Lord never intended that we be saved only individually, without concern

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Features

How my parents said, "I love you"

Lini R. Grol

We are told to encourage our children by saying often, "I love you," and by bestowing on them praise and expressions of endearment.

My parents, down to earth hard-working people, never said, "I love you" to any of their seven children. As for hugs and kisses, they were sparingly given on special occasions or when you were ill. They hugged us when we left home for a long time and again when we returned home. But in between, we were greeted with a smile, or a tap on the shoulder, whose quality varied, depending on our behaviour.

I recall running home from school, finding, as always, mother in the kitchen. Between the table and the stove was a chair into which we always fell to breathlessly tell mother what had happened to us that day. Some days mother would cut off the "heel" of the freshly baked bread, butter it generously and add some sugar. Sugar and butter were expensive items and not squandered in our house.

Mother would then ask about what mattered most at that moment. "How was your day? How was the test? Did you do your best?" She'd smile and nod, and say, "That's good; you do your best and God will do the rest." Mother knew proverbs which fit every occasion. She also knew when we needed some extra attention and a little spoiling. We never asked favours but they were freely given. Asking was frowned upon, but we had ways of letting our parents know what was dear to our hearts.

Father was a taylor. His workshop was upstairs so he was seldom away. After having "unloaded" on mother, I would run upstairs to father. He'd hear me come, reach into the basket of apples under his work table, and start polishing



Photo: C.C. files

"Father was fanatic about fruit, especially apples.... His dark eyes would shine as he watched me bite into that apple...."

one of the delicious fruits. I'd burst into his room with some tale and he'd listen with the occasional remark of approval, all the while, polishing that apple. He was fanatic about fruit, especially apples, which he bought by the bushel and kept under his work table.

I'd watch that apple grow more shiny by the minute, till it

was just right. By that time I was almost drooling; he'd hand it to me. "For you." His dark eyes would shine as he watched me bite into that apple, then he'd say, "Go outside and play." I would skip away, seemingly forgetting him and his gift. Yet those moments are engraved in my mind.

Our parents didn't openly

offer praise and endearing words or give us rewards for good marks in school. One of my brothers and I were always at the top of our class, while one of my sisters managed to remain at the bottom of her class. She had lots of fun in her school years. As we know now, she was bored in class and invented all sorts of mischief that got her into trouble. As it later turned out, she was much smarter than we all realized.

Seemingly, our father and mother accepted her as she was, and when my brother and I dared boast about our good marks they said calmly, "We expect you to do your best," which kept us smart alecks in place. But, in our absense, they lectured my sister, who took the lectures in her stride without altering her ways. Yet she later held an important position in a government job, and was highly regarded by her superiors. She became a strong support of our parents in their old age and a great help for several members of our family.

No, I don't remember my parents ever saying, "I love you," but they certainly showed us by their example what real love is. When my

sisters and I were in nurses training and couldn't come home for the holidays, they sent us parcels. Nothing expensive: a scarf or gloves mother had knitted for us, or some pretty hankies, a cake and candies; but also something silly — a lumpy piece of coal, nicely wrapped in silver paper.

One of my classmates saw me unwrap my piece of coal. She laughed heartily at such a silly present. It was, of course. But to me and my sisters it was a token of Dad's love. We saw in it Mother's warm smile when she looked at us, and in Father's mischievous grin when he had done us a favour and was shy in showing off his pleasure. It reminded us of the hours when we sat around the stove waiting for the apples to puff while they told us stories.

They never said, "I love you," but they showed us in a million ways how much they cared for us. And what love meant to them.

May God bless them.

Lini R. Grol lives in Fonthill, Ont.

Affirming one another in education

Sid Van Reenen

The following passage is a sermon on affirmation. But it lends itself perfectly to specific application in the Christian school community.

If you have any encouragement from being united with Christ, if any comfort from his love, if any fellowship with the Spirit, if any tenderness and compassion, then make my joy complete by being like-minded, having the same love, being in one spirit and purpose. Do nothing out of selfish ambition or vain conceit, but in humility consider others better than yourselves. Each of you should look not only to your own interests, but also to the interests of others. Your attitude should be the same as that of Christ Jesus: Who, being in very nature God, did not consider equality with God something to be grasped, but made himself nothing, taking the very nature of a servant, being made in human likeness. And being found in appearance as a man, he humbled himself and became obedient to death — even death on the cross! (Philippians 2:1-8)

A little praise goes a long way. Educators become very much aware of how praising a student for doing his or her best can help motivate that student to continue doing good work. Lightened faces with broad smiles are the first indication that words of praise have hit home.

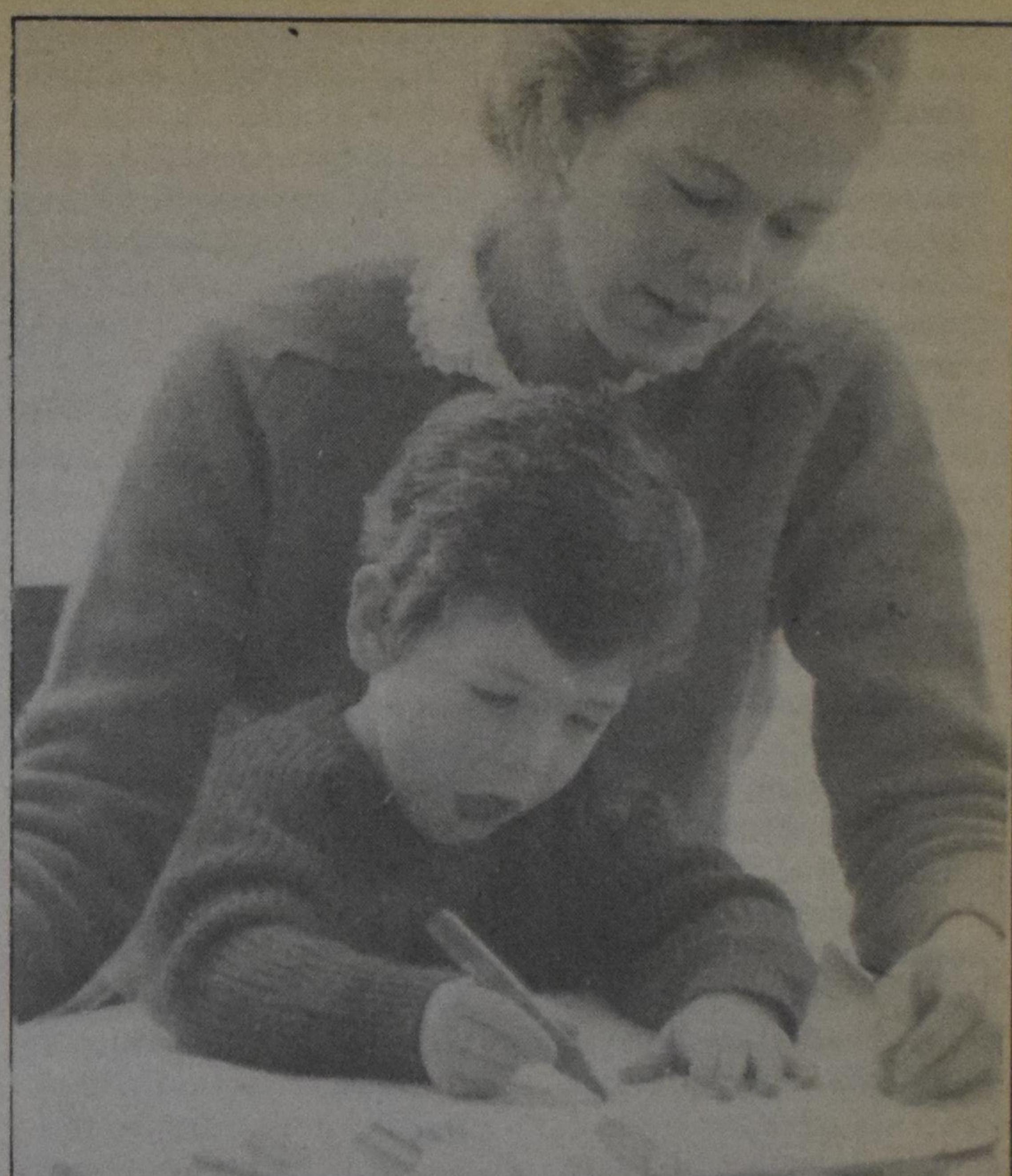
Praise, however, is just one aspect of affirmation. A student must come to feel that he or she belongs in the classroom community. A student must be able to feel that teachers and fellow students genuinely care. Affirmation involves a sense of security brought about by genuine love and concern. A student must be affirmed by teachers, parents and classmates.

Conversely, teachers also must be affirmed by their students. The joy of teaching is directly related to the response

the teacher receives from his or her students. Students who express an affirming love, for not only their teacher but fellow classmates, help to establish an atmosphere conducive to good learning.

Parents play an important role in the process of affirmation. Christian parents are called to instruct their children to be Christ-imitators. By affirming their child as an individual image-bearer they will help him or her to affirm others. Christian parents entrust the academic education of their child to the Christian school, where they trust that their child will continue to be affirmed by the teacher. This does not mean that parents separate themselves from the educational process of their child; rather, they take on an active, interested role.

Parents, therefore, are called



"Parents do not separate themselves from the educational process of their child; rather, they take on an active, interested role."

upon to extend affirming love to the teacher as well. Teachers require the parental feedback that ensures them that they are, indeed, complimenting the home in relation to the nurturing of their children.

We all fall short from building one another up in the Lord. Perhaps the (Dutch) ethnic background of many Reformed Christian school supporters lends itself to a silence in relation to directly

affirming others as Christ would affirm us. It is definitely an area that requires work on the part of all of us. May members of Christian school communities together strive to affirm one another as imitators of Christ, "having the same love, and being one in spirit and purpose."

Reprinted from the newsletter of John Calvin Christian School in Guelph, Ont.

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Society

Evangelicals agree: abortion is a problem, not a solution

Robert VanderVennen

BURLINGTON, Ont. — Standing together on the same ground but looking in different directions seems to be a snapshot of Canadian evangelical Christian opinion on abortion, as reflected in a new book, *The Issue Is Life*, just released by Welch Publishing Company.

Fourteen Canadian Christians, six women and eight men, leaders in the pro-life movement, each wrote a chapter for the book a month after the Supreme Court of Canada struck down Section 251 of the Criminal Code which restricted abortion. Each writer was asked "to address directly or indirectly the question of what laws and policies we should have to protect human life, and why."

From Ken Campbell to George Grant, politicians, preachers, professors, lawyers, journalists and social service workers from coast to coast and from very different church affiliations take inventory, consider what happened and what should now happen.

Unity with differences

There seems to be one mind on issues like these: abortion should not take place unless the mother's physical health is genuinely at risk; human life begins at the moment of conception when genetic uniqueness is established; women who are distressed about being pregnant should have very strong private and public support so they can carry a child and give birth in an affirming and caring context; political action is necessary now to restrict abortion in Canada; a law restricting

abortion after a certain "gestation age" would have a weak foundation.

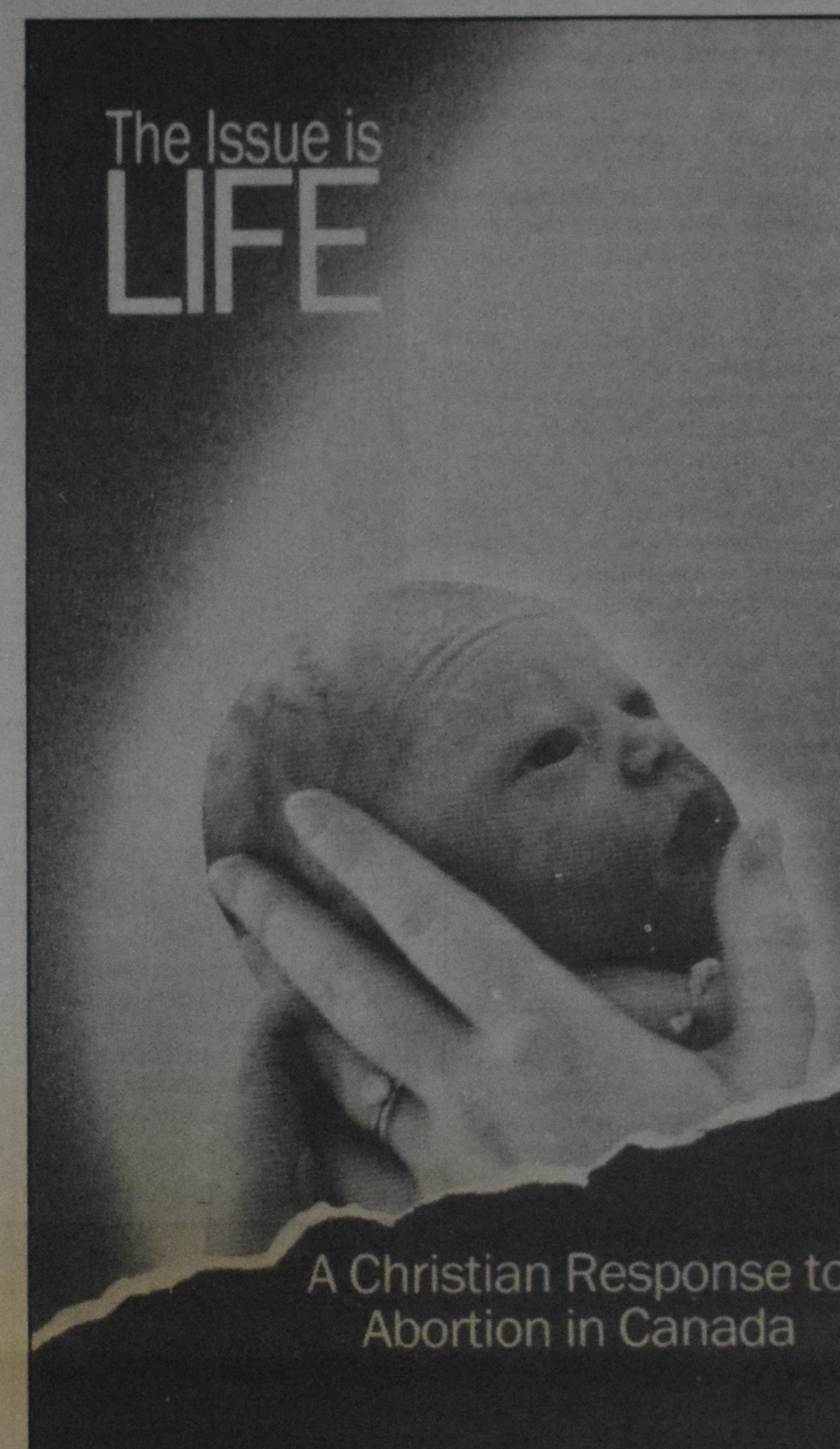
But there are differences, too. Some of the writers would disagree with Paul Marshall's argument that pro-life Christians should work together to get the best anti-abortion law that can be passed right now, rather than refuse to support any abortion law that doesn't ban virtually all abortions. The theological and cultural generalizations written by Ken Campbell and Charles Seidenspinner suggest that they are not ready to move with Brian Stiller one step at a time to meet people part way toward a distant goal.

Stiller disagrees with MP John Reimer's position that political pluralism does not imply moral relativism. Not all would agree with former Saskatchewan MLA Gay Caswell's complaint that pro-lifers act as though "you never have to say thank-you to a politician," or with Paul Marshall's gentle criticism of the pro-life movement.

Reimer and Marshall give helpful insights into the political process in relation to the abortion issue. Marshall points out that all the Supreme Court decision did was to say that the abortion law was unconstitutional because it was being unevenly applied across Canada and that its use often caused delays which increased the risk to the mother; considerable room is left for other abortion-restricting legislation.

Concern for the plight of women

Diane Marshall asks whether "a new law can now be



established that will serve life, and do justice for a woman caught in the terrible despair of choosing to end a life she carries." For many women, she says, "abortion becomes an extreme example of where

individualism prevails because a sense of community and of partnership has broken down." She complains that abortion has become a way of "restructuring the woman" (by emptying the womb) rather

than "restructuring the society." She then suggests 12 positive measures which would enhance the free choice of women to bear children.

The slippery semantics used (by the other side, of course) to prejudice our feelings is addressed by lawyer Robert Nadeau. But semantics works both ways — the word "preborn" used throughout the book to refer to children in the womb is not yet in the standard dictionary.

Nadeau and Bernice Gerard liken unrestricted abortion to the ovens at Auschwitz. In a scholarly chapter George Grant makes a case that the same "triumph of the will" is at work in both situations, even though in our day its fascism is carried in the arms of liberal democracy.

The book is uneven in its writing and contents, but it is a major achievement in book-journalism on the part of editor Denyse O'Leary and the publisher's acquisitions/editor Thom Corbett. It shows that the Supreme Court decisions has allowed some representatives of both sides to say things that are beginning to break down the forced radical polarization of the abortion issue.

Combatants now face the political realities and the need for restrictions on abortion that the majority of Canadians can live with. A most healthy sign is the open willingness of Christian leaders to be supportive of the women who are victims in our society.

A New Creation

Renewal in Christ's Church

A report prepared for Classes Hamilton and Niagara of the Christian Reformed Church by "The Task Force for Renewal": Rev. Jack Quartel, Chairman

Rev. Richard Stienstra
Rev. Jack Vos, Reporter
Dr. Jack Zeyl

Note: The decision to appoint this taskforce was part of the classes' consideration of the issue of CRC members participating in Koinonia-Cursillo.

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Classifieds

Anniversaries	Obituaries	Obituaries	Obituaries	Obituaries
<p>Andijk, Hamilton, The Neth. Ont. 1928 June 14 1988 "Do not be anxious about anything." (Phil. 4:6) We praise the Lord for blessing our parents, grandparents, and great-grandparents.</p> <p>WILLIAM and MARY KISTEMAKER (nee Wagenaar) who are celebrating their 60th wedding anniversary. Their thankful children: Simon & Jean Kistemaker — Clinton, Mississippi John Kistemaker — Hamilton, Ont. Evelyn & Henry Klok — Abbotsford, B.C. 13 grandchildren, seven great-grandchildren. Open house will be held Tuesday, June 14, 1988, from 7:00 to 9:00 p.m., in the Narthex of the First Chr. Ref. Church, 181 Charlton Ave. W., Hamilton, Ont. Home address: 183 Emerald St. S., Hamilton, ON L8N 2V6</p> <p>1948 April 29 1988 It is with great joy and thankfulness to God that we celebrated the 40th wedding anniversary of our father and mother, grandfather and grandmother,</p> <p>JAN and ANNA VAN DIJK May God continue to bless you! Eric & Joanne Van Dijk David, Michael Ed Van Dijk John & Mary Van Dijk Gary, Melissa Robert & Joanne Monster Glen & Marion Feltis</p>	<p>After a lengthy illness, on May 2, 1988, our friend, JAMES BOEYENGA was taken by the Lord unto himself. Our prayer is that our heavenly Father will give comfort to Joyce and the children during this time of sorrow. May you find strength in the promises of Ps. 121. Your friends: Ed & Dolly Beens Jack & May De Visser Peter & Evelyn Heida Henry & Connie Van Rooyen Ed & Mary Wynands — St. Catharines, Ont.</p> <p>"Thou wilt keep him in perfect peace whose mind is stayed on thee. They that wait upon the Lord, they shall renew their strength." On Apr. 27, 1988, the Lord suddenly took home his child, GERRIT WILLIAM BRUNSVELD at the age of 16 months. He will be sadly missed but lovingly remembered by his great-grandmother E.J. Brunsfeld-Bieker — Holland Grandparents: Gerrit & Riek Brunsfeld — Newington Aunts and uncle: Allan & Annette Stuart — Lunenburg Marianne Brunsfeld — Trenton Elizabeth Brunsfeld — Newington and cousins: Megan, Koryn, Lori, Lindsey Stuart R.R.#2, Newington, ON K0C 1Y0</p> <p>"The Lord said; 'Let the little children come unto me, and do not hinder them, for to such belong the kingdom of heaven.' " (Matt. 19:14d) Suddenly, on Apr. 27, 1988, the Lord took unto himself our beloved son and brother, GERRIT WILLIAM BRUNSVELD at the age of 16 months. We are comforted with the assurance that Gerrit is in our Father's care. The healing grace from God will soothe our troubled hearts and we will be led into the promise of a brighter day. He is sadly missed by parents, Willy and Bonnie and sister Amy Brunsfeld. Home address: R.R.#2, Newington, ON K0C 1Y0</p>	<p>"As a father has compassion on his children, so the Lord has compassion on those who fear him." (Ps. 103:13) KIMBERLEY JOY BUISMAN was born May 7, 1988. The Lord took her home three days later. Beloved daughter of Jim and Joyce, sister of Michael. Granddaughter of Harold and Tina Radersma and Albert and Florence Buisman. Also loved by great-grandparents, aunts, uncles and cousins. R.R.#2, Norval, ON L0P 1K0</p> <p>John 17.</p> <p>MARIA CHRISTINA LUYK Peacefully went to be with her Lord, on Saturday, May 7, 1988, at the age of 86. Beloved wife of the late Jacobus Luyk. Very dear mother of: Nell & Stan DeJonge — Stoney Creek (with whom she resided) Corrie & John Gysbers — Palmerston John Luyk — Waterloo Joyce & Clarence Boonstra — Burlington Lovingly remembered by 13 grandchildren and 18 great-grandchildren. Survived by two sisters and two brothers in Holland. Predeceased by her daughter Joan Demik, infant granddaughter, five sisters and six brothers. Address: 41 Green Rd., Stoney Creek, ON L8G 2Z9</p>	<p>"For it is by grace you have been saved, through faith and this is not from yourself, it is the gift of God." (Eph. 2:8) Suddenly, on May 2, 1988, the Lord called home our husband, father and grandfather, JOHN (Julie) GERRYTS at the age of 71. He will be remembered for his strong faith in his Saviour and for his quick wit and good sense of humour. Greatly missed by his wife Joanne (Jacobje) Gerryts (nee Hulshof). His family: George & Wenda Gerryts — Wellandport David, Barbara, Robert, Cynthia, John Bill & Margaret Gerryts — Wellandport Richard, Carol, Beverly, Debbie Lena & John Evers — Smithville Lisa, Michael Jake & Nancy Gerryts — Bowmanville Shannon, Clark Henry & Dieni Gerryts — Wellandport Brenda, Steven, Marlene, Christopher, Mary John & Evelyn Gerryts — Fonthill Scott, Ian Survived by four brothers, Hendrik, The Neth., Hendrikus, Strathroy, Harm, The Neth., and Albert, The Neth. Predeceased by one brother and one sister. The funeral service was held on Thursday, May 5, 1988, at the Mount Hamilton Chr. Ref. Church. Rev. R. Sikkema officiating. Home address: Ebenezer Villa, 337 Stone Church Rd., Apt. 210, Hamilton, ON L9B 1B1</p>	<p>In Memoriam GERRIT JAN HULTINK While the world awoke to brilliant sunshine and the promise of new life from the warming earth on Ascension Day, Gerrit Jan Hultink was already enjoying the brilliance of his heavenly home and celebrating the promise fulfilled. On the evening of May 11, 1988, God called his tired son home. He had completed the race, even though he walked the last part. Dad was born in Zwolle, The Netherlands, on Oct. 3, 1913. God had granted Mom and Dad almost 48 years of marriage and 56 years of companionship. On May 23, 1988, they anticipated celebrating another anniversary; in God's plan, this was not to be. Dad was called home in his 75th year. Gerrit Jan and Hennie were given the responsibility of rearing five children, all sons. A testimony to their perseverance and God's grace is the respect and love they generated from their sons, daughters-in-law and 19 grandchildren. We miss and mourn, but not as those who have no comfort. Since Dad did dwell in the shelter of the Most High, he does rest in the shadow of the Almighty. (Psalm 91:1) Mom — St. Catharines Hank, Rolina and family — Mt. Hope John, Jenny and family — St. Catharines Gerrit, Cathy and family — St. Catharines Bert, Jane and family — Grand Rapids Ben, Rini and family — St. Catharines The memorial service at the Maranatha CRC in St. Catharines, and the interment service at the Niagara Lake Shore Cemetery took place on Saturday, May 14, 1988, with Pastor H. Katerberg officiating.</p>
<h3>Personals</h3> <p>We are hoping to adopt a baby to begin our Christian family. We are a warm, energetic, young couple and would provide a loving home. If you are interested in talking with us, write to file #2493, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9</p> <p>Gentleman 6'3", 210 lbs., blond, self-employed, outdoor type with many interests, has place in his life for marriage-minded lady in 30's. Answer with photo. Will answer all. VanderBildt, P.O. Box 110-637, #1133 RPB Blvd., Royal Palm Beach, FL 33411-2935.</p> <p>Christian single lady, 23, 5'8", wishes to meet serious, single Christian farmer, who is a non-smoker and a non-drinker (preferably in Southern Ontario). Write to file #2491, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9</p> <p>Attractive Christian woman, 25, enjoys dancing, country music and good fun. Wishes to correspond, and meet with a mature young man with similar interests. With possibility of serious relationship in the future. Please write to File #2494, Calvinist Contact, 4-261 Martindale Rd., St. Catharines, ON L2R 6P9. All responses answered.</p>	<h3>Vacations</h3> <p>Come to beautiful Wasaga Beach and stay at ALTON LODGES</p> <p>Clean 1- & 2-bedroom housekeeping cottages, friendly family atmosphere, close to beach and river. 20% discount on weekly rates until June 18, 1988. For information write or phone for brochure to: Len & Rita Bette Alton Lodges R.R.#1, Site 130, Box 8 Wasaga Beach, ON L0L 2P0 (705) 429-2420</p> <p>RICE LAKE</p> <p>Like fishing the big ones? Fully equipped large modern housekeeping cottages, colour TV, sandy bathing area, rec hall, new boats and motors, store, live bait, fishing licences. Campsites available for the week or season. Like a clean, quiet resort? It's all here at the family place. Write or phone for brochure: Lang's Resort and Campgrounds R.R.#3, Box C, Roseneath, ON K0K 2X0 Phone: (416) 352-2308</p>	<h3>For Rent</h3> <p>Luxury motorhome; sleeps six; includes generator, cruise, air, microwave. Call (416) 664-5488.</p> <p>Two-bedroom cottage for rent. Sleeps six. \$200 a week. Selkirk, Lake Erie. Call Hamilton: 1-389-4388.</p>	<h3>Vacations</h3> <p>The King's College Residence</p> 	<h3>Vacations</h3> <p>TRAVELLERS & VISITORS TO ALBERTA</p> <p>The King's College has furnished 1 & 2 bedroom suites available May - August. This includes appliances and kitchen facilities. Very reasonable rates, available for rent on a daily, weekly or monthly basis. Call or write:</p> <p>The King's College 10766 - 97 St., Edmonton, AB T5H 2M1 Telephone (403) 428-0727</p>
<h3>For Sale</h3> <p>Refrigeration units for sale</p> <p>Ice makers, walk-ins and reach-ins. New and used equipment bought, sold, serviced and installed.</p> <p>Call Aircon Refrigeration and Airconditioning Phone: (416) 892-2377 Fenwick</p>	<p>SANDY BAY COTTAGES RICE LAKE</p> <p>Come join us!</p> <p>Discount packages for May, June, Sept. and Oct. include accommodation, boat, motor, 1st gas, lifejackets and lots of friendly service at one special price.</p> <p>15 modern housekeeping units, fully equipped. Ten newly-renovated with 6' patio doors or picture windows, shower and deck. All have lovely views of Rice Lake.</p> <p>Sandy Bay is known for its good fishing and family atmosphere. Sandy beach and playground for children, activities for all ages, rec hall, store, boats, motors, bait and licences.</p> <p>Write or phone for our brochure and newsletter</p> <p>ART & SUE BREEZE R.R.#1 Hastings, Ontario K0L 1Y0 705-696-2951</p>	<p>Voor een geslaagde vakantie met de Hollandse gezelligheid. Cottages te huur tegen redelijke prijzen. Uitstekende kampeer-, zwem- en visgelegenheid (ideaal voor groepskampen).</p> <p>"Little Europe" vindt u 10 km. ten oosten van Hwy. 11, aan Hwy. 118 East, voorbij de Muskoka Airport.</p> <p>• No pets please • Showers available</p> <p>R.S. BAKEMA Telephone: (705) 645-2738</p>	<p>Little Europe Resort Bracebridge, Muskoka</p>	

Classified/Events

Teachers	Teachers	Help Wanted	Help Wanted	Help Wanted
<p>ATHENS: Athens Chr. School invites applications for a definite opening at the Grade 5-8 level. Interested applicants please send resume to: Mrs. Jannie Feenstra, Administrator, Athens Chr. School, Box 264, Athens, ON K0E 1B0. Tel: (613) 924-9690.</p>	<p>NEERLANDIA, Alta.: Neerlandia School, Alberta. Applications are invited for the following openings for the 88/89 school year.</p> <ol style="list-style-type: none"> 1. a definite opening for a Grade 2 teacher and a possible opening in 2. special ed. — resource room for grades 1-6. <p>Please send applications to both: John Piers, Principal, Box 89, Neerlandia, AB T0G 1R0. Phone: (403) 674-4308 and Dr. H. Treleaven, Superintendent, County of Barrhead, #11, Barrhead, AB T0G 0E0</p>	<p>Reliable person with experience in milking and operating farm equipment required on a dairy farm in Nova Scotia for the summer months. For information contact John Smees, R.R.#1, Hopewell, N.S. B0K 1C0. Tel: (902) 923-2569.</p>	<p>Position available in our Toronto head-office: Travel consultant</p> <p>to handle our Dutch clientele and bookings to Amsterdam and beyond. Knowledge of the Dutch language essential. Travel industry experience preferred. Join a large growing company with excellent benefits and great working environment.</p> <p>Call Anna Kennedy, office manager (416) 429-2222</p>	
<p>BELLEVILLE: District Chr. School seeks applicants for a possible teaching position in either Grade 5 or 6. Forward letters of application to: Martin VanDyk, c/o Belleville District Chr. School, R.R.#5, Belleville, ON K8N 4Z5. Tel: (613) 962-7849.</p>	<p>SARNIA: Lambton Chr. High School, 295 Essex St., Sarnia, ON N7T 4S3 invites applications for a science teacher. Please send applications and supporting documents to the Principal, Mr. Wayne Drost.</p>	<p>Please note advertising deadlines found under Calendar of Events.</p>	<p>Library Cataloguer needed for summer position. Searches or original cataloguing on the LC system for 2-3000 Dutch titles. Experience or training in cataloguing and reading knowledge of Dutch essential.</p> <p>ICS 229 College St. Toronto, ON M5T 1R4</p>	<p>WANTED: Minister's Assistant for Emmanuel Reformed Church Woodstock, Ont. Person to give leadership in Christian education and youth work. Will consider full- or part-time.</p> <p>Send resume to: Elder Yke Rusticus 33 North Park Crescent Woodstock, ON N4S 7L8</p>
				<p>Summer Job Market</p> <p>OSHAWA: 3rd year Brock University Computer Science student looking for a computer programming position. Have knowledge of BASIC, PASCAL, C, ASSEMBLER, and COBOL, and experience with IBM PC, Apple Macintosh, Commodore PET, SUN work station, and digital FAX. Past work experience involved developing part of a data base package, using the C programming language. For further information contact Jerry at (416) 579-1402.</p> <p>PETERBOROUGH: 18-year-old Grade 12 graduate would like to work on a farm for the summer. Willing to work anywhere in Ontario. Has had previous summers of experience. Phone (705) 295-6942 and ask for Cathy.</p> <p>ST. CATHARINES: I am an 18-year-old female student, looking for full-time summer employment. I have two summers of cashier experience at a small retail establishment. Any outdoor work, farm jobs or physical labour would be my interest, but I would basically do any type of work offered to me. If interested call Beth McKinsey, 935-9832, St. Catharines, Ont.</p> <p>ST. CATHARINES: 19-year-old female Dordt college student who has just completed year 1 of a 2 year associate of Arts program concentrating in communications and English, wishes a job related to this. I also have experience working at an animal veterinary clinic and have worked with dairy cattle and horses. Call (416) 935-7798 and ask for Karalea Kelder.</p> <p>SEAFORTH: Post-secondary student, 19 years old, interested in work pertaining to Natural Resources, forestry, etc. Phone 1-519-527-0705 or write to: Steven VandeBan, R.R.#1, Seaforth, ON N0K 1W0</p> <p>STRATHROY: I am a 17-year-old, Grade 11 student and looking for full-time summer employment. I would prefer to work in Southwestern Ontario and am willing to try almost anything. I have experience in childcare. For more information call (519) 245-5618 and ask for Joanne.</p> <p>THUNDER BAY, Ont.: I am a 16-year-old Grade 11 student and would like a summer job in Thunder Bay. I have experience in babysitting and love taking care of children. Call 767-5634 and ask for Karen Ypma.</p>

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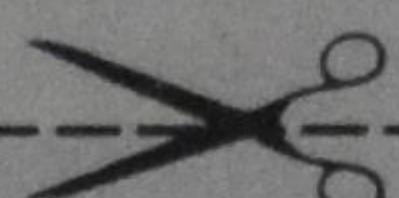
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Send resume to:
Elder Yke Rusticus
33 North Park Crescent
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Summer Job Market

AYLMER: 18-year-old Grade 13 graduate looking for summer job in Ontario. Experience with pigs and produce, enjoy outdoors, odd jobs, and animals. Attending Redeemer College in September. Call (519) 765-1220 and ask for Marcia De Haan.

CLARKSON: I'm a 16-year-old female student and would like a babysitting job or do odd jobs like help clean houses, within the Clarkson vicinity. Please call Jackie at (416) 823-4647.

CLIVE, Alta.: I am a student, 17 years of age, looking for a job in Alberta. I have my high school diploma, experience in typing and sewing and have done odd jobs around a farm. I am also an experienced pianist (10 years: 3, just lessons, 7 years of Royal Conservatory). I enjoy working, mostly indoors, but will also work outside. I also enjoy working with my hands. For more information call (403) 784-3670 and ask for Ruth VanderWecken.

CLIVE, Alta.: 20-year-old, 3rd-year university student wishes a job, preferably in Alberta, but willing to relocate anywhere in Canada. Has experience cashiering, milking cows, and some small landscaping. I also have experience working with mildly mentally and physically handicapped children. I enjoy working in- and out-of-doors, and especially working with children (preferably elementary age). I am majoring in special education at the University of Calgary. For more information (before Apr. 28) call 403-289-1358 or (after Apr. 30) call 403-784-3670 and ask for Stephanie VanderWecken.

DRAYTON: Second year Calvin College student, majoring in biology, is seeking summer employment. Available May 23 through August. Phone: (519) 638-2053. Ask for Nancy.

HAMILTON: 18-year-old secretarial student at Mohawk College would like a job related to that field. I have finished my first year of office administration with top grades and would like to use my skills to gain some experience. I am available for May-August. Please call Melanie at (416) 383-7223.

OTTAWA: 16-year-old Grade 11 student would like to work on dairy farm. Can operate tractors and most machinery. Anywhere in Eastern Ontario. Call 613-728-5130, ask for Paul.

Help Wanted

Help Wanted

Wanted: Full-time greenhouse employee. Call: 416-563-4666.

Summer Job Market

OSHAWA: 3rd year Brock University Computer Science student looking for a computer programming position. Have knowledge of BASIC, PASCAL, C, ASSEMBLER, and COBOL, and experience with IBM PC, Apple Macintosh, Commodore PET, SUN work station, and digital FAX. Past work experience involved developing part of a data base package, using the C programming language. For further information contact Jerry at (416) 579-1402.

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Need summer help?
Why not hire a student from the Summer Job Market listings?

De Hollandse dag

hopen wij dit jaar te houden (DV) op
woensdag, 8 juni, 1988
 in het Moorefield Park
 Aanvang 10 uur

De spreker voor deze dag is Ds. J.P. Drost van Stoney Creek.
 Verder samenzang, muziek en voordrachten. Koffie en koek vrij,
 neem uw lunch mee.

Het Comité

Hank Hultink Open House

The Board of Calvin Christian School
 Hamilton, Ont.

wishes to invite all parents and grandparents, all past-teachers, -students, -board and -committee members, as well as all fellow-teachers and principals to a farewell evening for Mr. Hultink to be held at the school on

June 17, 1988 at 7:30 p.m.

Best wishes only.

For information contact:

**Mr. G. Ouwehand (416) 679-6960 or
 Mrs. B. Van Marrum (416) 765-4282**

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Weekly Crossword

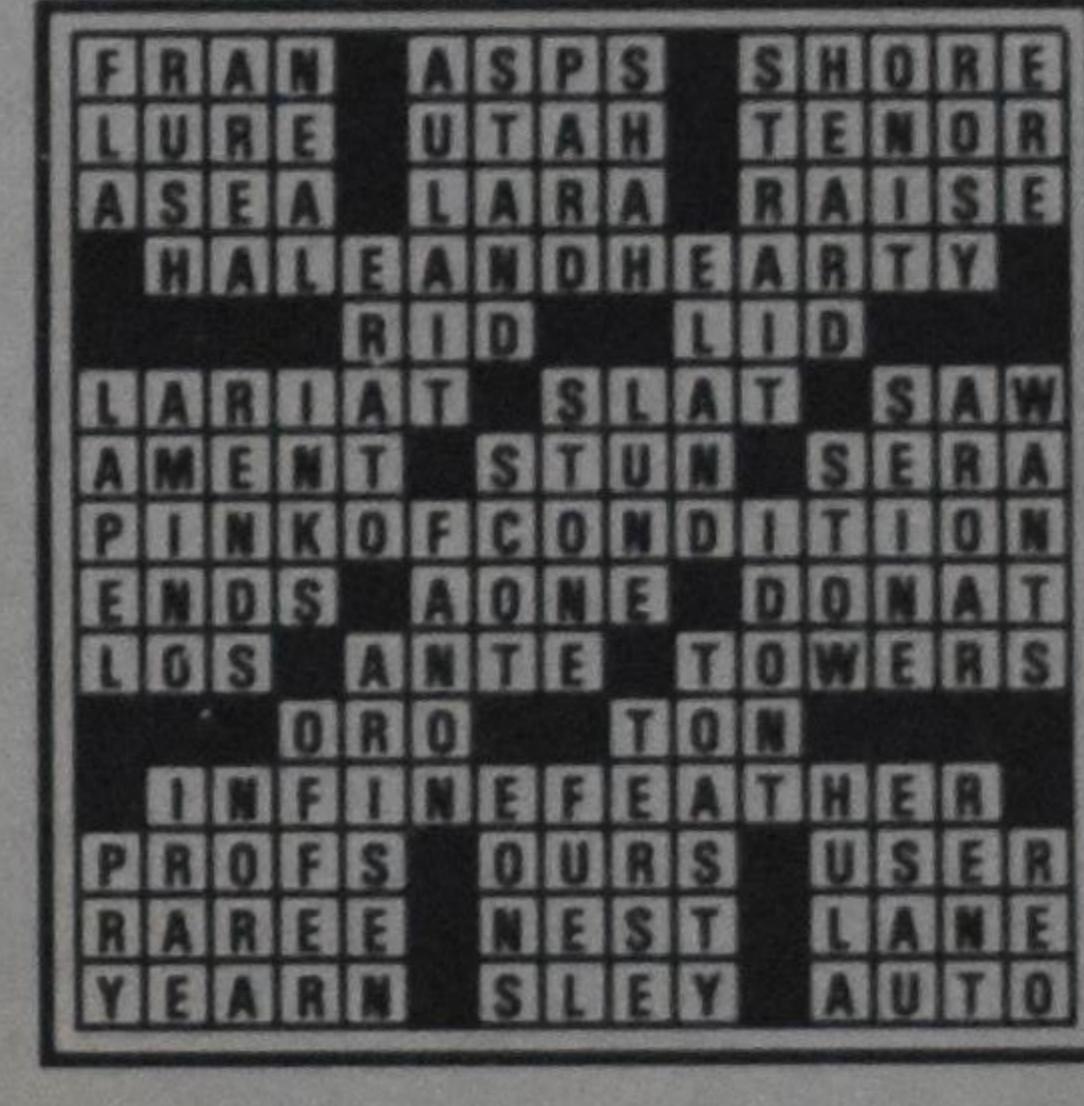
by Harold B. Counts

ACROSS

- 1 Mrs. Nixon
- 4 False god
- 8 Drinks to excess
- 13 Metals
- 15 Bird shelter
- 16 Conch or abalone
- 17 Actor Richard
- 18 Director Kazan
- 19 Kerchief
- 20 Indoor game
- 23 Oozing
- 24 Weaves hair
- 27 Beef or mutton
- 30 — Paul Kruger
- 31 Actor John
- 35 Lawyer: abbr.
- 36 Celebes ox
- 37 Indoor game
- 41 Roman robe
- 42 — Aviv
- 43 Severe
- 44 Shoshonean
- 45 Curare source
- 48 One
- 50 Voucher
- 55 Indoor game
- 58 Copycats
- 60 Topnotch
- 61 Weather word
- 62 Endorser
- 63 Follow secretly
- 64 Robert —
- 65 Cornered
- 66 Rainbows
- 67 Food scrap
- 1 Ballads
- 2 Debate
- 3 Twit
- 4 Glacial epoch
- 5 — up (dressed to kill)
- 6 Auricular
- 7 Jacob's wife
- 8 Undergarment
- 9 Writer John
- 10 Hireling
- 11 Wapiti
- 12 Cunning
- 14 Small cut
- 21 Chili con —
- 22 Relax
- 25 Entrances
- 26 Big hit
- 28 Diamond crystal
- 29 Ordinal suffix
- 31 Misbehave
- 32 Weaned pig: var.
- 33 Golden-brown stone
- 34 — nutshell (briefly)
- 36 Alias letters
- 38 Tin: pref.
- 39 Always in poems
- 40 Bol. plain
- 45 Balanced
- 46 Peaceful
- 47 Outlaws
- 49 Binge
- 51 Raison d'—
- 52 Of a country: pref.
- 53 One busily employed
- 54 Dogma
- 55 See you later
- 56 Icy cover of a kind
- 57 Clever
- 58 Golf term

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Last Week's Puzzle



FRAN ASPS SHORE
 LURE UTAH TENOR
 ASEALARA RAISE
 HALEANDHEARTY
 RID LID
 LARIAT SLAT SAW
 AMENT STUN SERA
 PINKOFCONDITION
 FENDS ADONE DONAT
 LOS ANTE TOWERS
 DRO TON
 INFINEFEATHER
 PROFS OURS USER
 RAREE NEST LANE
 YEARN SILEY AUTO

Calendar of Events

May 29

Spring Concert by the "Laudate Dominum Choir" at 8:15 p.m. in the United Church, **Dresden**, Ont.

May 29

Spring concert by the Brampton Choral Society and the Collegium Musicum Male Chorus of St. Catharines at 8 p.m. in Second CRC, **Brampton**, Ont.

June 2-10

CSS's Harry Houtman plans to be in the **Maritimes**.

June 3

Dedication ceremony of the new Grace CRC, 660 South Pelham St., **Welland**, Ont., at 8 p.m.

June 3

Sixth Annual Spring Concert by the "Mountainview Singers" at 8 p.m. in Mountainview CRC, **Grimsby**, Ont. For tickets call (416) 563-7493 or 945-8008.

June 3-5

Calgary Christian Schools 25th Anniversary Celebrations. For info. call: (403) 242-2896.

June 3

Tenth anniversary celebration of Northumberland Chr. School in the Victoria Hall, **Cobourg**, Ont. Dinner at 6:30 p.m. (\$15). Program at 8 p.m. with Rev. H. Wildeboer. For info. call Jackie Brinkman at (416) 349-2226 or 372-8766.

June 8

Hollandse Dag om 10 uur in **Moorefield Park**. Spreker: Ds. J.P. Drost, Samenzang, muziek, voordrachten, koffie en koek.

June 8

Lunch meenemen.

June 9

Seminar "Planning your finances" led by Ben Smidstra at the Chr. Communications Centre, **Mississauga**, Ont. To register call (416) 890-3222.

June 11

100-year Anniversary and Reunion of Christian School, **Sauwerd**, The Netherlands. For info. write J.M. Pot, de Groenlanden 6, 9771 BV Sauwerd, The Netherlands. (Order Anniversary Book at fl. 35,-.)

June 18

15th Annual Grunnege Picnic, from 10 a.m. at Grand River Conservation Area, **Rockwood**, Ont. (on Hwy. 7 between Guelph and Acton).

June 22

RCBPA All-Ontario Golf Tournament to be held in **Ancaster**, Ont., followed by a BBQ. Pre-registration is essential. Call (416) 524-1203.

June 25

The First Chr. Ref. Church of **Kitchener**, Ont., will be celebrating its 40th anniversary with a dinner at 6:30 p.m. Anniversary services will be conducted on Sunday, June 26, at 10 a.m. and 7 p.m. led by Rev. J. Kuntz and Rev. P. Breedveld.

July 7&8

"Mark's Message for the Modern World," a seminar on the gospel of Mark at the Institute for Christian Studies, **Toronto**, Ont. Keynote speaker: Dr. N. Thomas Wright of Worcester College, Oxford University. For pastors, theology students and informed laypersons. Registration and \$60 fee by June 30, 1988. For info. call: (416) 979-2331.

Aug. 13-14

Encouragement Weekend Retreat for men and women at Singing Waters Retreat Centre, **Orangeville**, Ont. To register call Chr. Communications Centre at (416) 890-3222.

Church news

Christian Reformed Church

Accepted

— as Dean and Vice President for Academic Affairs at Gordon-Conwell Theological Seminary, South Hamilton (Boston), Mass., Dr. Sidney DeWaal of Edmonton, Alta.

Declined

— to Transcona, Winnipeg, Man., Rev. James R. Poelman of Wallaceburg, Ont.

— to Lexington Green, Kalamazoo, Mich., Rev. Peter De Vries of Bloomfield, Ont.

New stated clerk

Classis Niagara: Rev. Gerrit Veeneman, 252 Fruitland Rd., Fruitland, ON L0R 1L0.

New address

Dr. Sidney DeWaal, 14 Noble Hill Rd., Beverly, Massachusetts 01915; 617-922-9650 (home), 617-468-7111, ext. 330 (office). Effective June 7. Please note that after July 15, the telephone area code will change to 508 from 617.

Canadian Reformed Churches

Called

— to the Free Reformed Church, Kelmscott, West Australia, Rev. C. Bosch of Smithville, Ont.

Mark's Message for the Modern World

What does the gospel of Mark have to say to today's society?

The Institute for Christian Studies (ICS) invites you to explore Mark with N. Thomas Wright, chaplain and senior lecturer in New Testament Studies at Worcester College, Oxford University, author of *Colossians and Philemon* (1986) in the Tyndale Commentary Series and co-author with Stephen Neill of *Interpreting the New Testament* (1988). Where: Institute for Christian Studies (ICS)

When: **July 7 and 8, 1988**

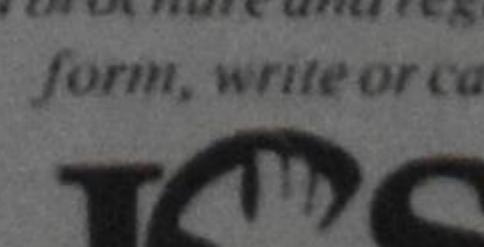
For whom: Pastors, theology students and informed laypeople

Registration Deadline:

Thursday, June 30, 1988

Fee: \$60 payable by June 30, 1988

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Advertising deadlines

Dated	Mailed	2-column ad deadlines	Classified deadlines
Fri. June 3	Tues. May 31	Wed. May 25-8:30a.m.	Thurs. May 26-8:30a.m.
Fri. June 10	Tues. June 7	Wed. June 1-8:30a.m.	Thurs. June 2-8:30a.m.
Fri. June 17	Tues. June 14	Wed. June 8-8:30a.m.	Thurs. June 9-8:30a.m.

Dutch

Calvinist Contact brengt hierbij verslag uit over het bezoek aan Canada van Koningin Beatrix en Prins Claus. Deze week worden momenten van het vorstelijk bezoek aan zuid Ontario weergegeven. Volgende week hopen we de lezers iets te laten zien van het bezoek aan Calgary en Victoria. We hebben jammer genoeg geen verslag over het bezoek aan Ottawa.

Koninklijk paar ontmoet oud-Nederlanders in Toronto

Bert Witvoet

Op 12 mei (Hemelvaartsdag) brachten Koningin Beatrix en Prins Claus een bezoek aan Toronto. Ze waren de gasten van Burgemeester Art Eggleton en het gemeentebestuur. Het koninklijk paar maakte een korte boottocht door de haven van Toronto. Ze werden enthousiast begroet door een dertigtal oud-Nederlanders met vlaggetjes. Een dame uit Utrecht, die in Toronto met vakantie was vond dat ze hier in Canada beter de gelegenheid had om de Koningin te zien dan

in Nederland.
Na de rondvaart ontmoetten de Koningin en de Prins leden van het gemeentebestuur en van de oud-Nederlandse gemeenschap in Toronto. De receptie vond plaats in het King Edward Hotel. Ongeveer 500 oud-Nederlanders namen deel aan de passade, waarna de Koningin en de Prins verschillende gespreksgroepen bezochten. Sommige van de gespreksgroepen bestonden uit hoogleraars, Canadees-Nederlandse pers, geestelijken

en mensen die onderduikers hielpen gedurende de Tweede Wereldoorlog.

Onder de laatste groep was mevrouw Tietje Van Manen, die een intiem gesprek met de Koningin voerde over kontakt met onderduikers en over hun kinderen. Toen Mevrouw Van Manen eerder werd voorgesteld aan het koninklijk paar zei ze tegen de Koningin: "Ik ben toch zo blij om u te zien."

Ds. en mevrouw Simon Wolfert van Agincourt werden voorgesteld als Ds. en mevrouw Mostert. Waarop de dominee verontwaardigd antwoordde, "Nee, Wolfert." Ds. Jack Geuzebroek, nu woonachtig te Whitby, overhandigde de Koningin foto's van een vorig bezoek van Koningin Juliana aan Canada. Natuurlijk stond Ds. Geuzebroek ook op die foto's. "Zouden we ook een indruk maken op de Koningin?" vroeg één van de deelnemers voordat hij en z'n vrouw werden voorgesteld "Ik wel," zei Ds. Geuzebroek, en hij klopte op z'n buik.

Er heerste een joviale stemming gedurende de receptie, en de toespraak van de Koningin werd begroet met het zingen van "Oranje boven, oranje boven, leve de Koningin."

Koningin Beatrix en



Photo: Bert Witvoet

Koningin Beatrix en Prins Claus (achter haar) worden ontvangen door Burgemeester Art Eggleton (naast de Koningin) en andere leden van het gemeentebestuur. De groep begeeft zich naar Harbourfront, waar het koninklijk paar de bouwplannen van Toronto's havenkant kan bezien. Daarna maakte de entourage een boottocht door de haven.



Photo: Stan de Jong

De Koningin en Jan Lusink in de expositiezaal van de Royal Botanical Gardens.



Photo: Stan de Jong

Leden van de Royal Netherlands Marines Veterans' Association (eerste zes mannen van links) en van de Bond van Wapenbroeders maakten zich gereed om het bezoek van H.M. Koningin Beatrix aan Hamilton luister bij te zetten. Vijfde van links is dhr. Willem Rang van Dunnville, Ont.

Kommentaar met Oranje boven! Een vooruitgrijpende

Herman de Jong

Holland-Canadese gemeenschap met nog enige eminente figuren aan Koningin Beatrix voorgesteld zou worden. Gelukkig kon ik bij "The Right House" voor een zacht prijsje nog een oranje das bemachtigen oranje is niet in de mode dit jaar blijkbaar.

Toen ik de Koningin zag wist ik meteen met fijn-aanvoelende intuïtie dat ze erg vermoeid was, ondanks haar stralende glimlach. Diep medelijden borrelde in mij op. Tjonge, dacht ik, die mensen moeten ook wel wat meemaken.

Toen ik met trillende hand haar hand schudde — ik beefde trouwens over mijn hele lichaam — zei ik: "Koningin, u bent ten zeerste vermoeid (je probeert je natuurlijk zo goed mogelijk in het Nederlands uit te drukken), ik maak me zeer bezorgd over u!" Welke vrouw fijngevoeligheid op? Fientje niet en de Koningin niet!

Ze legde haar hand op de mouw van mijn mooie tweed jasje, streek met de andere

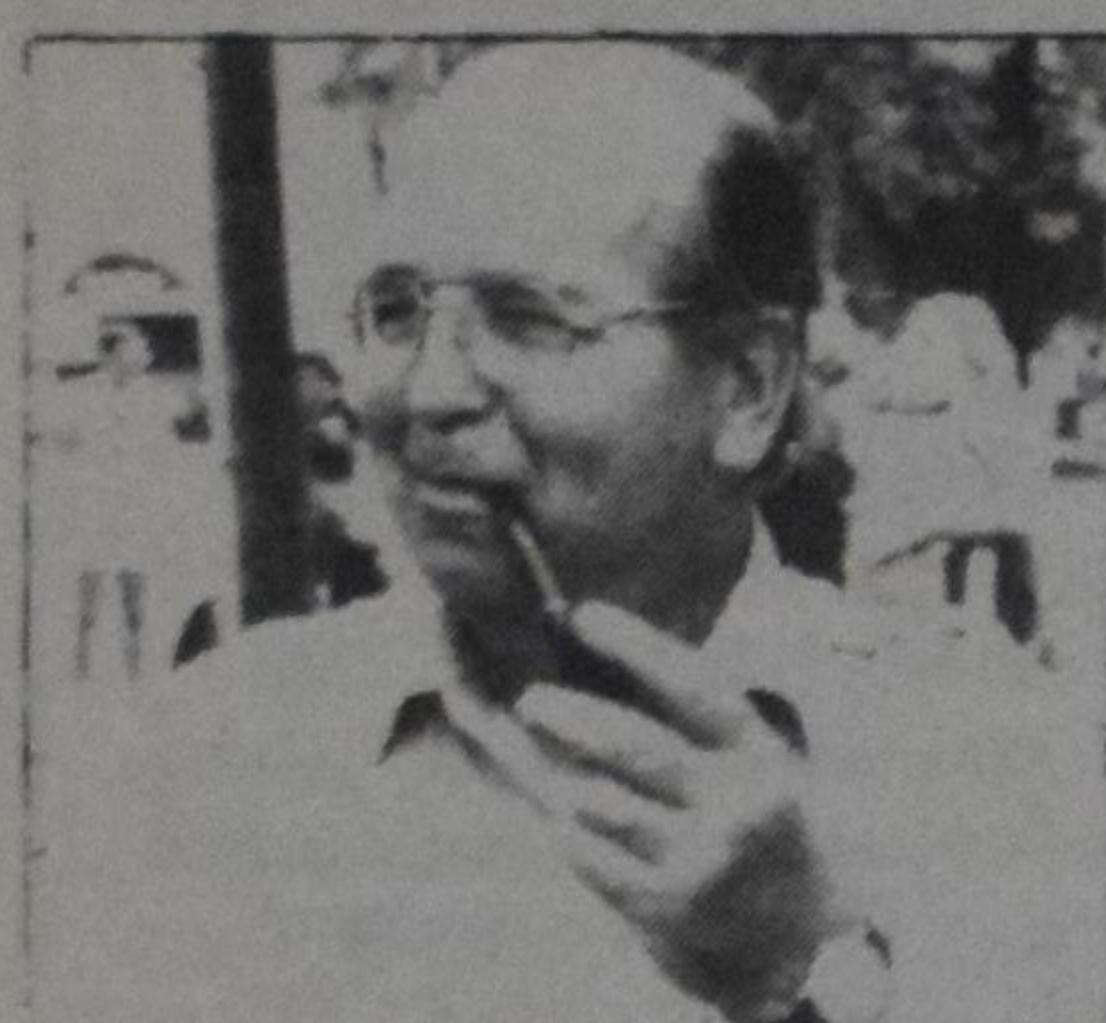
over mijn oranje das, keek alsof haar die kleur in het geheel niet bekend voorkwam, en schoof mij toen met lichte druk terzijde, zodat we even vertrouwelijk met elkaar konden praten (spreken).

"U hebt volkomen gelijk," zei ze, "Ik ben op! Al die statiebezoeken, ze zijn wel leuk hoor, maar wat zou ik graag es voor een paar uurtjes in een gewoon gezin willen wezen om even bij te kunnen komen." "Nou," zei ik, "dat kan best hoor, komt u maar met mij mee." "Maar hoe versieren we dat," vroeg de Koningin met grage, doch weifelende, stem. "Laat dat maar aan mij over," fluisterde ik. "U komt straks in de kas met de tropische bomen. Er staat daar een kanjer van een eucalyptus. Niemand weet dat er achter die boom een nooduitgang is.

U schiet door dat deurtje en ik sta met mijn auto te wachten" Omdat het buiten regende en 2500 mensen in het gebouw van de Botanische Tuin elkaar als

paardebloemen in een onverzorgd gezon verdrongen, was ik Fientje al direct kwijtgeraakt. Ik vermoedde dat ze in het kroketten-tentje zou zijn, want speciaal daarvoor had ze een hele reeks bonnetjes gekocht. Bevende over mijn hele lichaam spoedde ik me door de regen en vond mijn vrouw inderdaad gretig in een kroket happen. "Mee komen," beval ik, "we krijgen de Koningin op visite." Fientje bleef rustig dooreten. Was wel gewend aan mijn soms vergezochte humoristische gezegden. Toen ze eindelijk begon te begrijpen dat het menens was, riep ze zenuwachtig: "Maar wat moet ik dan met al die bonnetjes?" Gelukkig had de kroketten-juffrouw net een dozijn uit de olie gewipt ...

Even met de shuttle-bus naar het parkeer-terrein om de auto te halen. Een half uur later stonden we met de auto naast de nooduitgang, onopgemerkt door de geheime politie en de talrijke mariniers die zich om de koningin geRANGschikt



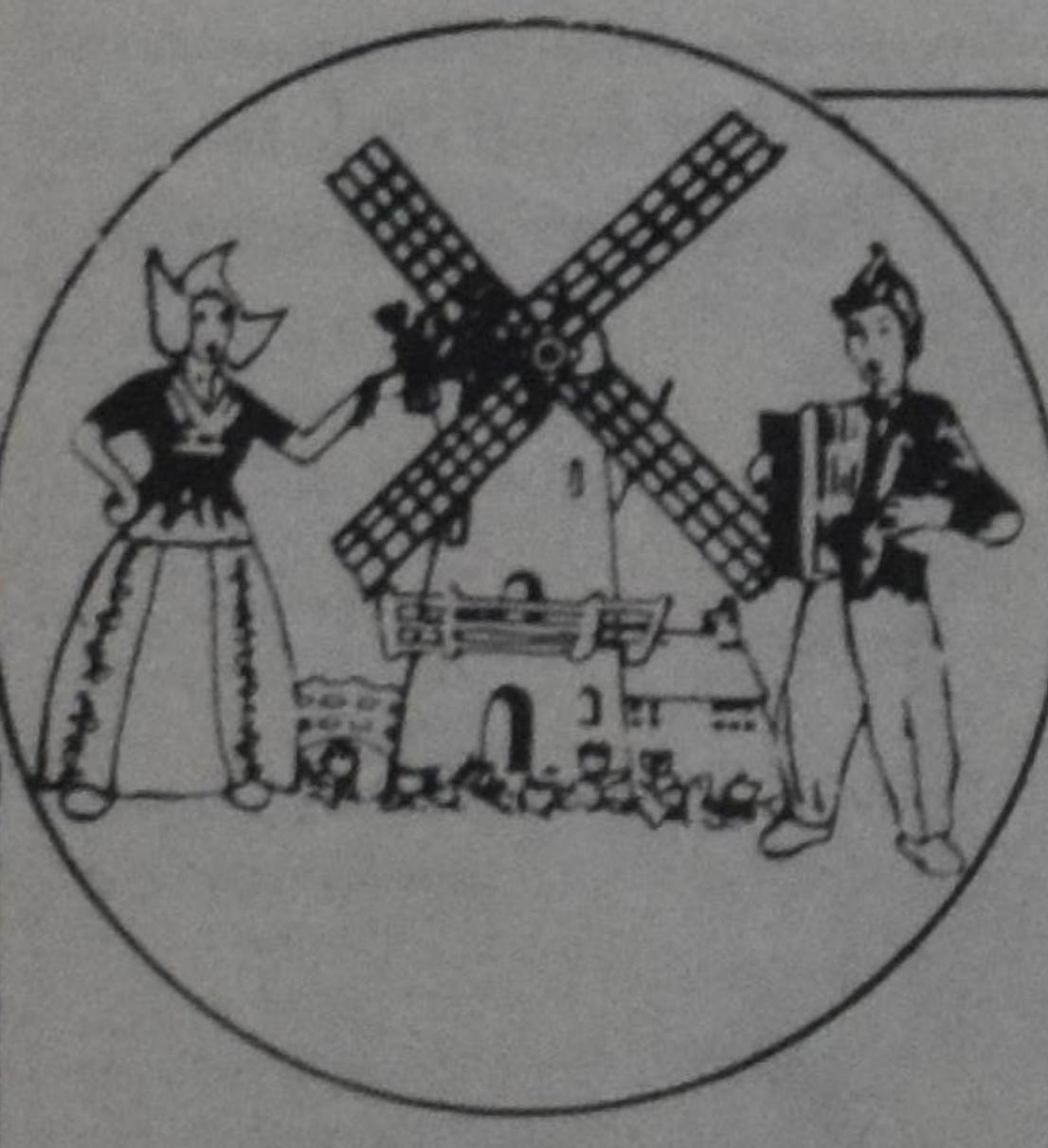
Samen met onze boezemvrienden Karel en Fientje togen we naar het Oranjefeest in Hamilton om de Koningin te zien. We zijn de Jordaan nog niet uit of Karel zegt met zijn typisch

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Prins Claus brengen staatsbezoek aan Canada

Oranje feest '88 Hamilton

Stan de Jong

Het weer deed 13 mei typisch Hollands aan: harde wind, lage wolken en af en toe regen. Vroeger in de morgen brachten de koninklijke gasten een bezoek aan het National Water Research Institute te Burlington. Later in de middag, voor het vertrek per vliegtuig naar Calgary, was er nog een receptie op het stadhuis van Hamilton en het bijwonen van een kort concert onder leiding van orkest dirigent Boris Brott, met medewerking van het Redeemer College studentenkoor.

Maar het werkelijke Oranje feest speelde zich af in en bij het hoofdgebouw van Hamiltons Royal Botanical Gardens. Zo'n 2500 oud-Nederlanders stroomden met auto's en shuttle-bussen naar dit hoogtepunt van het koninklijk bezoek, om vooral een goed (en droog) plaatsje te bemachtigen.

Eten met bonnetjes

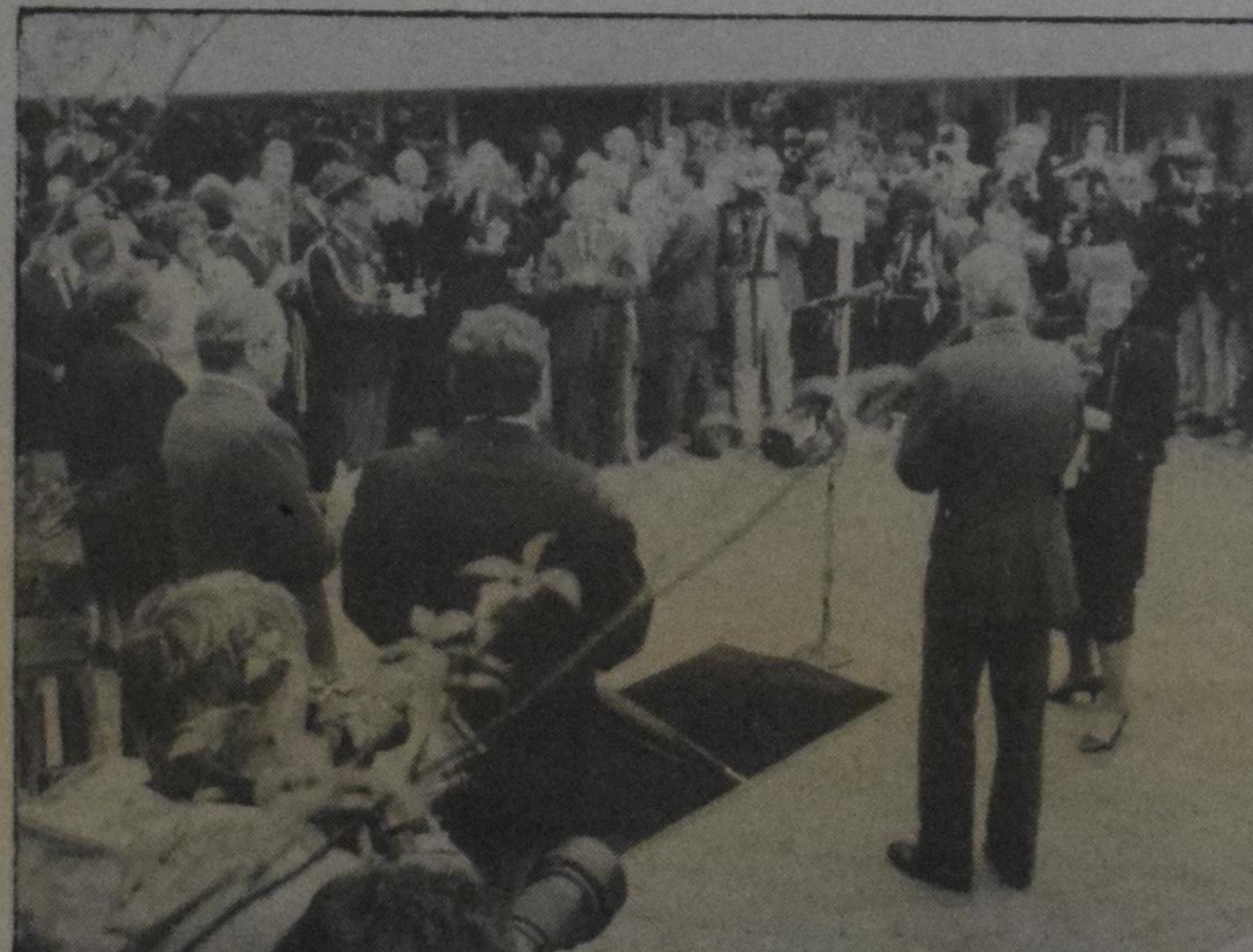
Het Oranje comité stond klaar om de mensenmassa te ontvangen. Eén van de organisatoren vertelde me, dat het de vorige nacht een "puinhoop" leek te worden. De tentjes en versieringen buiten waren zwaar beschadigd of omgewaaid in een storm. Maar ze hadden het kunnen repareren.

Nederlanders moeten 's morgens eerst een kopje koffie met iets erbij, en dat kon je krijgen met bonnetjes. Verder stonden er op het Oranje feest menu heerlijke dingen zoals: broodje van Kootje (cervelaatworst, half om, kaas en ham), frisdranken, bier en saté-stokjes. Dan moest er wat voor de kinderen zijn: sjoelen, cartoon-shows, poppenkast, zaklopen enz. En voor oud en jong vooral veel muziek: Jan Witteveens draaiorgel, het zangkoor "Vrij en blij," het muzikale trio "The Silvertones," de dansgroep "De Klompendansers" en het fanfarekorps "Hollands

Glorie" in blauwe kiel, rode zakdoek, zwarte pet en klompen.

Gemoedelijke sfeer

Op het onbeschutte binnenplein leidt Jan Lusink, voorzitter van het Oranje comité, H.M. Koningin Beatrix naar haar plaats achter de microfoon. Hij heeft een leuke paraplu, met tweedelige kap, om te voorkomen dat de Koningin nat zou worden. Z.K.H. Prins Claus staat blootshoofds. Ik vind een plekje onder een tent. Om ons heen de heerlijke geuren van saté. Eerst een speech van de Nederlandse Ambassadeur Breman. De



Op het binnenplein van de Royal Botanical Gardens. Van l. naar r.: Jan Lusink, Prins Claus, Theo Luykenaar, Ambassadeur Breman en Koningin Beatrix.



Photo: Stan de Jong

Koningin Beatrix in gesprek met Lea Jansen, knoopster van traditionele kleden, op het feest te Hamilton.

duizenden die onderdak hebben gevonden in het gebouw, luisteren mee over de luidsprekers. Dan is de beurt aan de Koningin. Ze is charmant, vriendelijk, gewoon, en spreekt "off the cuff." Ze is vooral blij dat er zoveel kinderen zijn en spreekt de wens uit, dat ze in al de drukte niet platgedrukt zullen worden.

Nu wacht men. Dit is het moment dat we het Wilhelmus moeten gaan zingen. Het koninklijk echtpaar wacht, de entourage en bodyguards wachten. Wij wachten. Maar er komt geen geluid uit de grote zaal waar het muziekkorps blijkbaar ook wacht. Eindelijk roept iemand: "Beginnen,

nu!" Ineens zingen 2500 mensen hun oude, dierbare volkslied. Of het nu aan het korps ligt of

Vervolg op pagina 20 ...

Gevonden

Na afloop van het Oranje feest in de Royal Botanical Gardens vond men een met-de-hand geweven poncho, beige kleur. De eigenaar(es) kan zich wenden tot:

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droom

hadden. Door het matglas van de kas zagen we het groene hoedje langzaam en statig voortglijden, maar plotseling nam het een spurt, en even later zei een hijgende koningin, "Rijk maar jongens, voordat de 'security computer' groen van ellende gaat zien"

"Hè, wat fijn om nou es in een gewone auto langs de Canadese wegen te jakkeren. Maar voorzichtig aan hoor, ik heb ook een gezin!"

En ik maar in het spiegeltje kijken. Elk moment verwachtte ik het geloei van een politie-auto. Maar er gebeurde niets. Met de hand op de rugleuning achter mij, zaten de Koningin en Fientje vertrouwelijk kroosten te vergelijken. De foto's kwamen er aan te pas. Het bleek dat onze Willem sprekend op haar Willem Alexander geleek. Onze zoon is een stille knaap, vandaar dat we hem vaak Willem de Zwijger noemden. Het bleek echter dat haar Willem Alexander niets met de eerste Oranje overeen had.

Ik maakte me zorgen. We hadden de kleinkinderen op

visite gehad en derhalve hadden we ons huis in een "mess" achtergelaten. Het vrouwelijk gesprek staakte even, en ik wist dat Fientje aan hetzelfde probleem zat te torsen. "Wat zijn jullie ineens stil," sprak de Koningin gemoedelijk, en moederlijk voegde ze er aan toe, "Noem mij maar Beatrix hoor, vergeet nou alsjeblieft al die gekke protocol eventjes." "Wat doet u?" vroeg ze mij. Ik vertelde haar dat ik in "Public Relations" zat. "Jongen, wat leuk, zitten we ook nog in hetzelfde vak!"

Even later zwaaidde ik de voordeur van ons huis open. "Oh, wat een enig huis," jubelde Beatrix, "mag ik hier heus een paar uurtjes uitrusten?" Wacht maar tot je binnen bent, dacht ik. Ik zei beleefd, "Na u, mevrouw." "Beatrix," verbeterde ze snel. Twee tellen later struikelde ze over het eerste speelgoed-autootje. Fientje kon haar nog net opvangen (ondersteunen). Ik probeerde er een grapje van te maken. Ik zei: "President Ford had geen reden om te struikelen, u wel!" "Ach joh,"

antwoordde Beatrix, dat was nou zo'n reuze gezellige vent hè, die Ford, maar laten we ons niet in de internationale politiek begeven. Wat hebben jullie het fijn ingericht, zo huiselijk! Nou ja, 't is nu natuurlijk wel een beetje een puinhoop, maar daar ben ik wel aan gewend hoor. Die jongens van mij laten ook alles achter zich slingeren. Mag ik nu eerst even naar de WC al die koffie, hè?"

Ik zag Fientje wit wegtrekken. Als de huiskamer een puinhoop was, was de WC een ruïne. Ook de koningin zag Fientje's vallende gelaatstrekken. Fijntjes doorzag ze de situatie. "Jij maar eerst, meid," zei ze lief.

Van Hare Majesteits afwezigheid maakte ik gebruik om met onze grote garagebezem in drie zwaaien al de beertjes en autootjes achter de sofa te vegen. Terug in de huiskamer keek ze, vrouwelijk nieuwsgierig, even in de keuken. "Meid," zei ze tegen Fien, "wat een berg afwas, geef me gauw es een schortje." "Maar Koningin,"

protesteerde Fientje. "Niks te koninginnen," lachte Beatrix, "wat dacht je nou!"

Ik zette vlug een orgelplaatje van Feike Asma op Variaties over Vaderlandse liederen. Echt toepasselijk. Weldra zongen we mee, Fientje alt, Beatrix sopraan en ik bas. "Jullie zijn zeker op een koor. Wie is de dirigent?" "Een zekere meneer Hoekstra," antwoordde Fientje. "Echt," juichte Beatrix, "heeft die meneer ook niet een mannenkoor dat zo sprankelend en ragfijn zingt? Ze zijn vaak in Nederland, maar altijd al weer vertrokken voor ik de gelegenheid heb ze op Soestdijk uit te nodigen. En nu wilde ik wel een uurtje rusten ... gewoon boven op de dekens, hoor!"

Dat werd me te bar. Ik naar de "basement," waar de slaapzakken van onze jongens nog "netjes" opgerold lagen. Pakte de schoonste er uit, de zwarte van onze Willem de Zwijger die hij pas vorig jaar gekocht had.

De slaapkamerdeur stond nog op een kiertje, maar de

Koningin moet onmiddellijk in slaap gevallen zijn. Behoedzaam vleide ik de slaapzak over haar, een beetje bij haar neus vandaan, want slaapzakken in "basements" gaan altijd wat muf ruiken. Even opende de Koningin haar ogen. "Je bent een lieverd, hoor," mompelde ze nog.

Een uur later zou ik haar wekken. Hoe doe je dat? Klopte je zachtjes op de deur? Kijk je om het hoekje? Roep je beleefd: "Aantreden maar weer, Koningin?"

Al die moeilijkheden werden me bespaard, want buiten loiden er ineens zo'n twintig OPP auto's. Het hele huis was omsingeld. Toeschokte ik wakker en zei tegen Fientje: "Ga jij maar alleen naar het Oranje feest ... ik heb er genoeg van!"

Herman de Jong woont in Jordan Station, Ont.

Books/Meditation

Robert VanderVennen, book review editor

Fantasy and adventure for children

Courage in the Storm, by Thomas H. Raddall; illustrated by Are Gjesdal. Porters Lake, Nova Scotia; Pottersfield Press, 1987. Softcover, 53 pages. \$8.95. Reviewed by Doro J. Bakker.

Thomas H. Raddall, already an accomplished writer for adults, tells this moving story for children.

Courage in the Storm is the true story of Greta, a young widow, and her nine-year-old son. Greta and her son live near the coast of Nova Scotia. Because they are very poor, Greta must find a way to enhance their meagre existence. One winter she

makes brooms to sell to the fishermen in the village. Night after night she sits by the rusty tin stove, her hands becoming hard and calloused, until she succeeds in making a large supply of fine brooms. One crisp February morning she sets off to sell the brooms, her spirits singing. However, selling the brooms is more difficult than she anticipated. At day's end, when a kind fisherman sends her on her way saying, "You'd better drive home smart, ma'am. Looks like snow," a foreboding chill runs down our spine.

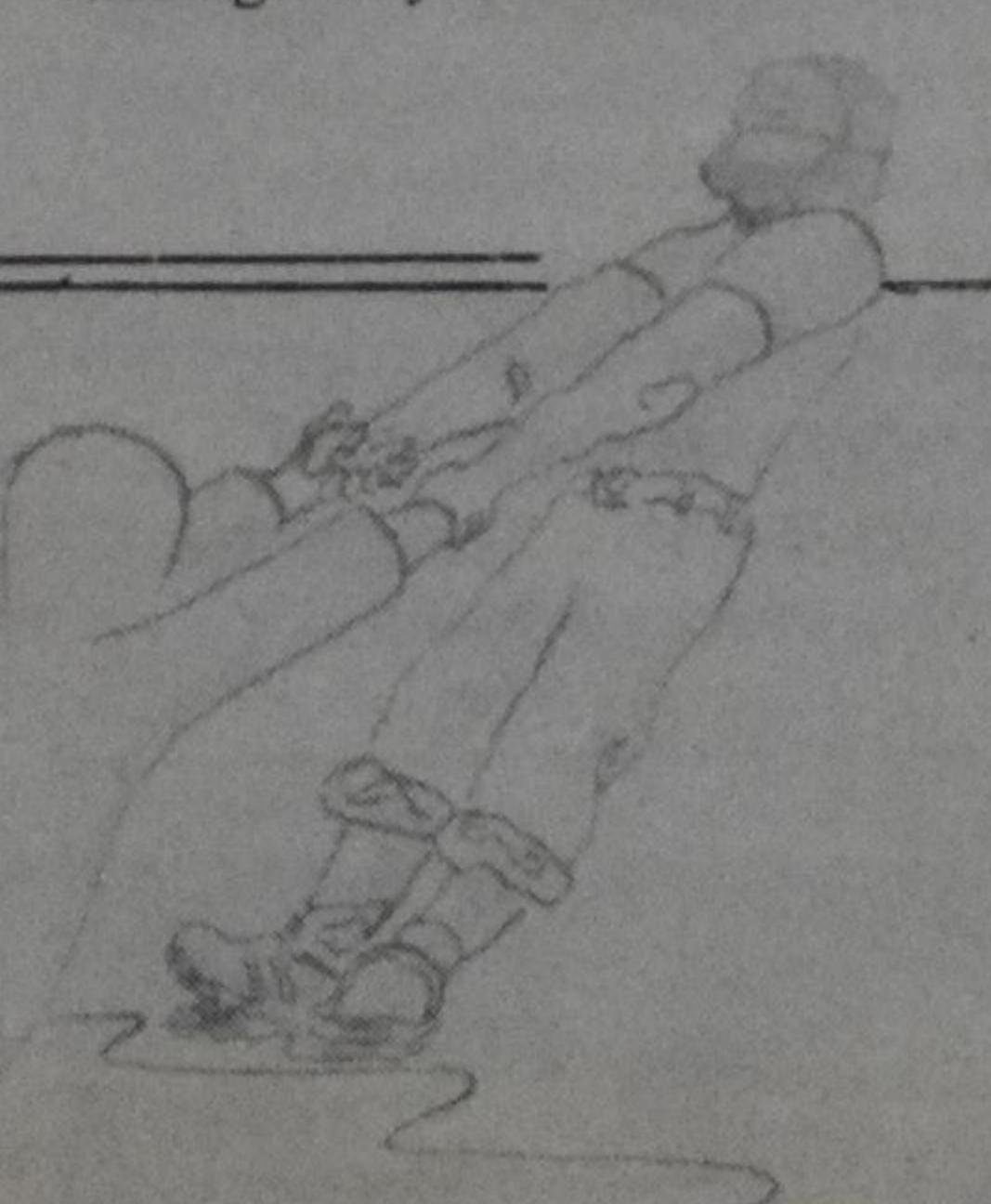
Before long Greta stumbles through a blizzard and loses her way. Raddall's poignant

writing brings to life her courageous spirit in the black moments of her despair. We are relieved when Greta returns home safely.

In today's time of flashy, high-tech heroes, Greta's quiet bravery and steely determination are fine examples of the human spirit.

Are Gjesdal's full-page black-and-white line drawings are well-suited to the text. Together they portray the rigorous and austere times in which Greta lives.

This moving story is well-suited for children seven through 11 years old.



The Girl Who Got Stuck in the Mud, by Robert Shipley. St. Catharines, Ont.; Moonstone Press, 1987. Softcover, 24 pages. \$4.95. Reviewed by Doro J. Bakker, Orangeville, Ont.

Which child hasn't tested the forbidden mud puddle only to face the nightmarish thought, "What if I get stuck?" *The Girl Who Got Stuck in the Mud* is the amusing tale of a disobedient little girl who did just that.

Witnessing the dramatic event are the fence post and the umbrella, the road sign and the rubber boot, all personified to tell their version of what happened. Most cause a chuckle. But when the road

sign gives his view, the somewhat disturbing details seem a little misplaced in this attempt at a humorous and lighthearted story.

Young readers will never quite know what really happened when our heroine is lured by the irresistible puzzle. Did she really grow roots and turn into the majestic tree by the roadside?

Author Robert Shipley is the

illustrator of this his first book for children. His black-and-white illustrations allow the reader to see the action from different vantage points.

The Girl Who Got Stuck in the Mud is published by Moonstone Press, a small Ontario company which aims to help good but unknown writers get into print. This book was written for children 5-8 years old.

Oranjefeest '88 Hamilton

... vervolg van pagina 19. aan die zee van mensen, het gaat te traag. Buiten zijn de hoge gasten en wij al bezig met "ben ik van Duytschen bloet," terwijl de mensen binnen middenin "den Vaderland ghetrouwe" zitten. Gelukkig maakt niemand zich zenuwachtig, het blijft een gemoedelijke sfeer. Dan zingen we nog, "O Canada" en nogmaals komt die vreemde echo over ons heen rollen.

Gespreksgroepen

Onder groot gejuich waren Koningin Beatrix en Prins Claus eerder in de foyer van het gebouw gearriveerd. Blijkbaar nam elk van hen een aparte route door het gebouw. Koningin Beatrix bezocht de

kleine zaal om daar een bijzondere tentoonstelling van 40 grote foto's van de bevrijding van Nederland te bezichtigen. Verder waren er exposities van Nederlandse kunstenaars en ambachtslieden. Ook stonden daar een aantal veteranen opgesteld van het Korps Mariniers en vertegenwoordigers van de Bond van Wapenbroeders. Bij de gespreksgroepen waren o.a. tegenwoordig: de in Groningen gediplomeerde boekbinder Jan van Huizen, de ontwerpster van kunstkleiden Lea Jansen en de oud-marinier Willem Rang, bekend door zijn rubriek in *Calvinist Contact*.

Ongedwongen sprak de Koningin met Jan en Annie van

Huizen over hun boekbindersbedrijf. Jan is vooral bekend door zijn restauraties van oude, historische boeken, zoals Statenbijbels. Vroeg de Koningin: "Kunnen jullie daar een bestaan van maken?", waarop Annie antwoordde: "In 24 uren van de dag kunnen we niet klaar komen."

Na het zingen van de twee volksliederen vertrok het koninklijk paar naar de rozentuin om daar nog een boompje te planten. De zon scheen eindelijk. Voor de duizenden was het een onvergetelijke dag. Kennissen en familieleden van her en der ontmoetten elkaar. Ook zonder het koninklijk echtpaar ging het Oranjefeest Hamilton nog een hele poos door. Moet je nog iets hebben? Een broodje van Kootje? Een broodje haring? Heineken of Amstel? Vooruit, we gaan nog even zitten.

Hoopt u binnenkort uw 50-jarig (of nog langer) huwelijksfeest te herdenken? Als u een advertentie instuurt kunt u daarbij, zonder extra kosten, uw foto laten plaatsen.

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Wayne Brouwer

Exalted

"Exalted to the right hand of God . . ." (Acts 2:33)

On Aug. 22, 1741, George Frideric Handel began a new musical composition that would try to capture the life of Christ in all the emotion of its gospel pilgrimage. Twenty-four days later he laid down his pen. *The Messiah* was finished!

Little messages in the margins of his original manuscript give a glimpse into the thoughts and feelings of the musical genius as he feverishly penned the lines and scrawled the notes. At the closing bar of the famous "Hallelujah Chorus," Handel simply wrote: "I did think I did see all heaven before me, and the great God himself!"

Heaven's perspective

The book of Revelation brings us that same vision. By special invitation the Apostle John is allowed entrance to heaven in Chapter 4. Magnificent creatures of God surround his throne with choruses of praise.

But a deathly quiet steals over the scene as Chapter 5 opens. The history of the world is locked up in a scroll, and nobody is able to free earth from its maddening spirals. As John weeps in the funeral for humankind, a voice jars him. Someone called "the Lion" has won a victory and will liberate earth!

John turns. Where is the Lion? In its place, all John sees is a bloody Lamb. And then everything comes together for him. Since the beginning of time, the third planet from the sun in the solar system of the milky Way Galaxy has been locked in a supernatural struggle. Satan rules and God's law is condemned. Only a supernatural event can free the universe to go on into an eternity of Godly re-creation. And the Lamb that roared as a lion to defeat Satan is Jesus Christ himself!

As Jesus takes his place in glory, the victory song begins. First it is just the voices of the Old Testament patriarchs and the New Testament apostles around the throne. Then the chorus of angels swell the music throughout heaven. And finally the whole creation joins in the anthem of glory to God, the Creator and Redeemer.

Recently we celebrated Ascension Day in our churches. Though our expressions of worship on the fortieth day after Easter are often feeble, and the dwindling crowds at the services seem cause to rate the day low in importance, that perception is only due to our self-centredness.

Trivial pursuit?

A few months ago the voice of a CHUM-FM (Toronto) announcer caught my attention as I dialed the radio in my car. He told of the new song that Tammy Faye Bakker of PTL fame had just sent to the station. It was supposed to tell the Bakker's side of the story to the noxious and repetitive tune of a popular song. He ended his remarks with a comment that cut my heart: "Isn't it strange how these Christians can take something so traumatic and trivialize it beyond belief?"

"Trivialize it beyond belief!" How often we have done that with our faith! How often we have turned the riches of the gospel into a self-centred pat on the back! How often we have put ourselves at the centre of our worlds, and demanded that all revolve around us!

Abraham Kuyper used to summarize the message of the Bible in his exclamation: "There is no square inch under heaven where Christ does say, 'This too, is mine!'"

Ascension Day can shatter the ho-hum mediocrity of our grey lives when it draws us into perspective of glory, and we clap and dance and sing in the only victory celebration that has eternal consequence.

*Crown him with many crowns, the Lamb upon his throne;
Hark! how the heavenly anthem drowns all music but its own!
Awake, my soul, and sing of him who died for thee,
And hail him as thy matchless King throughout eternity!*

Wayne Brouwer is a pastor at First Christian Reformed Church in London, Ont.

See page 17 for advertising deadlines.